

1. Catonis Disticha de Moribus.
2. Dicta insignia Septem Sapientum
Græciæ.
3. Mimi Publiani, sive, Senecæ Proverbia,
Anglo-Latina.

*Cato item Grammaticæ interpretatus Latinis
& vernaculis vocibus pari ordine,
sed diversis lineis alternatis.*

*Quò se ætatulâ Pueriles Præcepta vitæ com-
munis ita legant ut intelligant.*

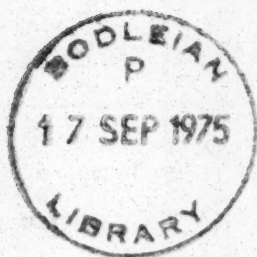
*A Carolo Hoolo, A. M. Privatæ Scholæ
Grammaticæ Institute in Aurificum
viciculo apud Londinates.*

1. Cato's Distichs concerning Manners.
2. Excellent Sayings of the Seven Wise Men
of Greece.
3. Publius's Stage Verses, or Seneca's Pro-
verbs in Latin and English.

*Likewise Cato Construed Grammatically,
with one row Latin, and another English.
Whereby little Children may Understandingly
learn the Rules of Common Behaviour.*

*By Charles Hool, Master of Arts, and
Teacher of a private Grammar School
in Goldsmiths-Alley, London.*

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of STATIONERS, 1708.*



An Advertisement touching *CATO*, and
some other School-Books.

Translated by CHARLES HOOLE.

BEing abundantly perswaded, that the Latin
Tongue may as readily be attained, as the French
and other Languages are with us; or at least to a
great deal more perfection, both for speaking and
writing, than commonly it is, and that also according
to our old way of teaching, did we use such means
to facilitate it, as they do in other Countries; I have
seriously attended that Method, and (as God hath
given Opportunity) contrived sundry helps, whereby I
thought I might (probably) ease my own Pains, and
ready my Scholars at their Books.

And whereas I have hitherto forbore to mention
the particular use of those already published, (because
I have still in mind, after some other requisites provi-
ded, to make a full Discovery of the Art of Teach-
ing, proceeding orderly from the very *A B C* to the
height of what is attainable to at a Grammar School)
to satisfy their desires, who continually importune me
to say something here by way of Preface, touching the
course I take, and the Benefit I find in teaching this
and other School-Books thus translated by me, I shall
now freely impart my School Method, so far as con-
cerneth those Books, and so fully as is requisite by
Writing. And hereby, I presume, I shall neither ex-
asperate others, nor do prejudice to my self.

For I know very well, that the proportioning
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of things taught to the Learners just Capacity, & the ordering of present Documents, in relation to the past and future, so as to help the memory to retain the one, and prepare the understanding for receiving the other; still carrying on his affections to covet more is a meer flight, and yet a Master-piece in our profession: *Which indeed it is very difficult to discourse on, if not impossible to discover. Because (as I conceive) this Ars infundendi is continually attended with so many Circumstances, and requires such prudential Considerations, as none can possibly observe and think on, but those that are very circumspect and assiduous in a long continued Practice. Scire quid deceat, est caput artis, quod nullâ arte docetur, is very true in School teaching.*

When a Child therefore is, 1. So well acquainted with his Entrance into the Latin Tongue, as that he can tell you (according to his Rudiments, or Grounds of Grammar) what part of Speech any Word is, what are its Accents, and with what it agrees, or by what it is governed according to Rule. 2. When he can decline any Noun, and form any Verb, and render the Rule of the Genders of the one, and of the Prætertense and Supines of the other, out of Propria quæ maribus, Quæ Genus, and As in Præfenti. 3. When by the daily use of his Vocabulary, and Phrases, he hath a good stock of proper words and neat expressions, so as plausibly to deliver himself upon any familiar occasion. 4. When he hath been exercised a while in construing, parsing, altering, and imitating the Collections out of the lowest School-Authors

touching Cato, &c.

Authors, and can do it Grammatically, though not altogether so exquisitely, as may be expected and attained to by after Practice. 5. When he can read either English or Latin pretty distinctly, and can frame to write truly and legibly, and to keep his Book fair: Then let him take an easie progress in the same Language by the help of his Latin Grammar, and the Authors already provided him, after this Method.

1. Let him together with his *Sententiæ Pueriles*, procure himself a little Paper-book of the same bigness, and handsomely ruled, in which let him every Monday, Tuesday, and Wednesday in the forenoon (after he hath read two or three Verses in the Latin Testament, and repeated his Grammar part,) 1. Write down half a Page of the Sentences both English and Latin, according to the Printed Copy, and get them by Heart, as he writeth them, which will cause him to be more intent upon the matter, and to write more truly and leisurely. 2. Let him repeat so many of them as he is well able (without tiring his Memory) by Heart, out of his own written Copy, and construe them likewise Memoriter, sometimes out of English into Latin, and sometimes out of Latin into English. 3. Let him parse as many Sentences as the time and your leisure will permit you to bear; and be sure he decline those Noun, and form those Verbs through, which seem more difficult, and inform him touching what Rule you know he is not so well acquainted withal in his Grammar, or which he doth not so well understand, and let him turn to it. For this purpose he should always bring his Grammar with him when he

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cometh to say his Lesson. 4. Shew him how to imitate or vary one of those Sentences, and then cause him to write it down, taking special heed to the placing of his Latin words in Latin order. Ex. gr. When he hath said Grammatically, i. e. as our Words stand in English,

Opitulare amicis. Be helpful to thy Friends.

Let him change some Accidents of the Words thus ;

Opitulabo amico. I will help my Friend.

Afterwards let him imitate it, by altering some of the Words, and keeping the Construction in the Latin Order, thus ;

Amicis Opitulare. Help thy Friends.

Miseris opituletur Deus. God helps poor Folks.

Sociis nostris opitulabimur.

We will help our Fellows.

Then help them to understand and remember it, by shewing them how to return an Answer in the same Case that the Question is made in ; as,

Q. Quibus opitulaberis ? **R.** Amicis.

Q. Whom will you help ! **A.** My Friends.

And in the same Mood and Tense.

Q. Amicis tuis quid debes facere ? **R.** Opitulari.

Q. What oughtest thou to do for thy Friends ?

A. To help them.

On Mondays and Wednesdays in the Afternoons (after the Vocabula's repeated) let a Boy, 1. Transcribe out of Cato into a Paper Book provided for that purpose, two or three Distichs Latin and English ; and as he writes them, let him get them by heart, and afterwards rehearse them so, according to his written Copy :

2. Let

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2. Let him construe them word by word memoriter (and to help him in so doing, let him make use of Cato Grammatically construed) and parse them according to the Grammatical Order. 3. Let him oppose every Lesson by way of Question and Answer; both English and Latin, which he should thus write down in two Columns in a little Book, ex. gr. out of the first Distich.

Q. What is God?

A. A Spirit.

Q. How know you that?

A. Verses tell me so.

Q. How is God then to be Worshipped?

A. With a pure Mind.

} Quid est Deus?

} Spiritus.

} Unde id scis?

} Sic dicunt carmina.

} Quomodo ergo colendus est Deus?

} Pura mente.

And then 4. Let him give you the Sense of the Distich thus.

God, who is a Spirit, is chiefly to be worshipped of us, and that with a pure mind.

Deus qui est Spiritus, à nobis præcipuè & pura mente colendus est.

On Tuesdays and Thursdays in the Afternoons, let Children learn to talk with one another, according to the Expressions they meet with in Pueriles Confabulationculæ, and Corderius's School-Colloquies, thus; 1. Let them construe a Colloquy, or more verbatim. 2. Cause them to analyse exactly (at the least) one, of every part of speech in it, and to decline a Noun, and conjugate or form a Verb thorough out. 3. Let them take a Clause or a whole Sentence, and alter it quite to another Meaning, by other Words,

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placed in the same order that those are in the Book.

4. Let them try who can say the most part of a colloquy by heart, and see how well they can imitate it.

5. Let them frame a Colloquy of their own in English, and turn it into Latin, marking according to the Figures of their Books, the Page or Colloquy and Line, where the Words and Phrases or Sentences they make use on, are to be found, especially if they be such as they seldom meet withal.

But however, Let them have a Paper-Book, wherein the Grammar Rules are written, after the manner of common places, or heads, and ever as they find Examples in these Authors answering their Rules, let them write them down under them. Let them likewise have a book for Phrases, Alphabetically contrived, wherein they may write down such Elegancies as are worthy the present noting, and which they may come to make use of at another time. The benefits that accrew to children by thus canvassing these lesser Authors, are extraordinary; For, 1. It bettereth them in reading either English or Latin. 2. It teacheth them Orthography, and fair Writing. 3. It makes them rightly to understand what they Learn, and easily to remember it, by presenting every thing to the Phantasie, as well by the eye as the ear, and imprinting them fast upon the memory by an earnest intention and reiteration. 4. It not only helps them to construe surely, and with confidence, and 5. To parse readily any word in their Lesson (which are things meerly Grammatical;) but also 6. Instructeth them in the Moral Art of Learning, both how to behave themselves, and to speak as those
of

touching Cato, &c.

Book of better breeding. For it maketh the matter, words, a col- and Phrases in every lesson their own, and stores them ate it. with Copy and Variety of both, to use upon any occasion. And this is it which Mr. Brinsley truly calls to the the very picking out of this Kernel, and the Life of Line, every Lecture.

make Now for the translating of these Books, to the end ch as they might be thus improved to the Childrens greater advantage, I conceived there was to me a necessity so to do, if I mean, at all to use them, as (I observe) the generality of School-masters have done both here and beyond the Seas for many Years, and some Ages together.

1. In regard the Parties to whom they are commonly taught are but little ones, of about seven or eight Years old, who are not so well able to apprehend terms of Art, and digest Rules, as to imitate, remember, and repeat the forms of Speech in any Language; wherefore, when they have gained some knowledge, the Rules may be better instilled into them by informing them in a Practical way, why they said thus and thus, and directing them withal, how to say the like, when they are put to it.

2 A Book altogether Latin is, (as I may term it) a meer Barbarian to our Children, that are ignorant in the Tongue, and therefore know not one word in the Book what it meaneth, further than it is told them. Hence cometh it to pass, that when the Master, or, (as in many Schools) a Boy takes upon him to interpret a place in an Author, and tell Children verbatim what he meaneth (though never so distinctly

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ly and twice or thrice over) the Work of Construing proves so elaborate, that they can receive but a very little at one Lesson, whereas the more one hears or reads of any Language, and oftner he meets with the Words and Phrases in it (so he do but well understand what they mean) the more apt he is to remember them, and the sooner and the surelier to attain the Tongue. Moreover a Book only Latin, presents in it many Things to be considered at once (and the most of them beyond a Boy's Apprehension) before one can understand it, viz. the proper and then the tropical Signification of the Words, and which of many is to be used in each particular Place. 2. How the Words are to be transposed from the Rhetorical to a Grammar Order. 3. How every Elegancy and Phrase is to be rendered according to the natural Idiom. 4. How the Sentence or Speech doth hang together in our Language, so as to express the same Sense that it bears in Latin: For the pondering of all which, a young Learner had need to be helped, by having the Languages set down as they answer one another, that thereby he may be able to compare them both together, and express the one by the other, giving to each its due Propriety.

3. Because the Profession of a Latin School-master is to teach the Latin Tongue, and not the Grammar only (which is but an Introduction to it) and Experience tells us that no Language is more readily got than by familiar Discourse in it, and Ability therein is no way sooner gained than by comparing the Tongue we learn with that we know, and asking how they call this, or how they say that in another

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Language, which we are able to express in our own.

4. The having of these first Books meerly Latin, seemed a main Cause why Children made so little Progress in them, and with so little Benefit or Pleasure. For commonly they peruse not above six or seven Leaves in some one of those Authors, not regarding them further than to construe or parse their present Lesson, which they seldom do as they ought, because they do not well understand them, whereas by having them in English and Latin together, they will run their Books two or three times through, and readily perform any task their Masters shall impose upon them.

5. Whereas many that had tasted the Sweat of their own Labours, and were free in imparting it to others, had formerly certain translated School-Books (by which many hundreds that have industriously used them to help themselves, and others, in the Latin, have received much Benefit) I observe the present Rarity of such Books had made them excessive dear, and therefore conceived it requisite to make them more common; and that both the English and Latin might be had under one, I have set them down constantly together.

6. This, I conceive, is the surest (if not the only) way to avoid Anglicisms, and other Barbarisms, which are incident to Children in making of Latin. For where a Rule many times cannot be had to direct them, nor their Dictionaries be able to supply them with Words and Phrases, their Authors may. And it is undoubtedly better for a Child to learn to speak well at the first, than after he hath got an Habit of Bald, Dun-

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Duncical Latin (as they call it) by attending only the Rules to be first made to unſay it, and then to expreſs it better, as his Author hath done.


7. I might alledge further, that theſe manner of Tranſlations may prove beneficial, though not ſo neceſſary altogether, to many at riper Years, as well as to little boys, viz 1. To the weaker ſort of Country-School-Maſters, that have no ſupply of Books, who may hence gain the true Conſtruction of a Place which ſeems doubtful, obſcure, or erroneous. 2. To young Students, who come not perfectly grounded to the Universities, as it is meet, who by uſing Books tranſlated may attain a Copy of proper language, without truſting too much to Dictionaries, which do oft-times fail, if not deceive them. 3. To thoſe that have loſt their Latin Tongue, and would recover it by their own Induſtry. And laſtly to them, that after a little inſight into it, having no other means to encrease it but by theſe Books, which do ſerve, upon my knowledge, to many inſtead of private Teachers, and are effectual, with a little Direction now and then, when the Learner finds himſelf at a loſs.

Touching the manner of Tranſlating, I obſerve many men, many minds, and therefore there are many methods or ways taken by many. Some ſet down the Engliſh only, as Mr. Brinſley; ſome the Engliſh and Latin together, and that word by word as Mr. Hain; or clauſe by clauſe, as D. Web; or ſpeech after ſpeech as Mr. Bernard. For my part, I have obſerved that courſe which I found moſt agreeable to my Scholars apprehenſions, which I ſee alſo taken by the French, Dutch,

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Dutch, and other School-masters in foreign Parts, who do certainly sooner gain the Latin Tongue by admitting these helps, than we that abandon them in England. I have endeavoured to frame my English stile to the Latin, so, as at once to reach the Authors true meaning, and to condescend to the capacity of a young Learner. As for rendring of Words Grammatically, I have sometimes done it, where other Words would have seemed to carry the Child too far aside. Sometimes I have purposely set down the Sense of the Latin, as we express it in English Discourse, that a Child may thereby be enforced more diligently to search out of his way of Construing. And I find that Children which have been exercised in Vocabularies and Grammar Rudiments, will in a very short time be able to construe Grammatically of themselves, because the Sense, and Grammar order, and knowledge of the Words before-hand, direct them very readily to what they would say, and there quickly recall their own Errors. I have therefore taken the most care to make our English answer the Latin in its propriety of Words and Phrases. For, To render the Latin word for word, would seem too harsh in our English Tongue, which would sometimes scarce be understood to be English, and Children are short of Judgment, how to give the right Signification of Words: especially where the matter is not familiar unto them, which I conceive to be the main Reason why so many have rejected these more ancient and first School-books, especially of late Years, and since our Children are put to Latin so early. Where places admit of a double

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double Sense I have followed that which in the judgment of Commentators upon that Place, seemeth the most natural, and where they admit sometimes of a double Text, I have made the Construction also double. The Elegancies that occur more remarkable, I have caused to appear by the change of the Letter in the print, and the Sentences are pointed at with this Mark . I have commonly rendered you for thou, or thee, because our Children are generally now taught to say so (especially in common Discourse) for Manners sake, for *quid me tuissas?* is every Bodies Reply now-a-days; to whom do we say thou, except he be much our inferior; though Erasmus was very angry with all such in his time as would not indure to be thou'd.

Some School-Masters there are, very eminent for their excellent Abilities, and long Experience (and such whose Persons I acknowledge my self much bound to reverence) that (because of some suspected Inconveniences) are utterly averse to all manner of Translations of School Books. Now I intreat these more seriously (and in friendly manner, as I study to write this) to consider, whether more Benefit hath not commonly redounded to Schools where Translations have been used, than where they are totally excluded? I mean so as to make the Scholars learn more chearfully, and the Masters to teach more comfortably.

I. Seeing it is manifestly apparent, that since Mr. Hayn put on the Construing Book, the Grammar hath been sooner and more profitably learn'd by the generality of Children under ten, than ever it was before, by here and there a Youth near twenty Years old.

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old. And tho' the most School-Masters at its first coming up, exclaimed against it, and with all strictness forbid it to come within their Schools, yet the Help it did to Children at home and underhand, towards the performance of their Tasks, and the Ease that Masters found in having their Children prepared aforehand for their Lessons, hath so far convinced Men, and prevailed, that a Million (I believe) of those Books have been sold; and that which we call Lilies Grammar is now seldom bought without a Construing Book, to explain its meaning.

2. We see it evidently, that the Greek Tongue hath been more generally studied, and more easily attained, and that to a great deal more Perfection than formerly, both at Universities, and elsewhere, since all those Orators, Poets, Histories, Fathers, (and what not) have been translated into Latin.

3. The practice of some Masters that make use of Interlinearies for themselves, whereby they learn the Eastern Language (not to speak of their construing the French or Spanish Bibles by the help of an English one) may excuse their Scholars; and convince them, that Translations may as well be allowed to Children as Men. If they say Boys must work it out by their own selves, I may reply, that they have neither that strength of Judgment, nor aptness to devise ways (whereby to help themselves at a loss) that Men have, and therefore should not be left (as commonly they are) to shift for themselves more than Men would be.

4. I think it is as profitable for a Child, having had his Lesson once construed to him (or not at all) to learn how

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how to construe perfectly by a Book, as by his Masters often telling him, who (perhaps) sometimes chides him because he doth no better remember. And the poor Boy therefore, to fasten it the better in his memory by the Sense, makes use of his own weak shifts, to scribble the Word, (which he conceives, but is not yet sure) his Master told him, in the margin of his Book. I am sure it is more Encouragement to the Scholar to know where to help himself, and less trouble to the Master that he can do as well without him: Not to say, that it conduceth something to the fairer keeping of their Books. What need I care what way my Scholar can his Lesson so he can say it truly? The easiest way for himself to learn, is the acceptablest way for me to teach him by; and the most profitable doubtless to us both, if it be constantly followed to the gaining of an Habit.

Now whereas it is objected, that Translations in a School, are means to beget and maintain, 1. Idleness in the Master; and 2. Truantlines in Scholars: I answer,

1. I observe them that commonly make this objection, to be conversant rather in teaching Scholars that are towards maturity, both of age and learning, than in entring little ones into a Tongue, whereof they know nothing, however therefore with them there be no need of such mean Subsidiaries as these, yet with others there may.

2. This Objection is but a groundless Suspicion of theirs that have never made use of them; which till they do, they can never certainly say what Conveniences or Inconveniences attend them. In the mean

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time their Opinions are no infallible proofs, and I will not take upon me to refute them; being not desirous to impose upon any man, either in matter of Judgment or Practice.

3. But this I can confidently say (now near upon 20 years experience in this Calling, as well publickly as privately,) 1. That a Master, whose own eyes ought to be his constant and best Monitors among his Scholars; shall not want imployment, were his work made never so easie to his hand, to see that Children do orderly behave themselves, and diligently perform their Tasks within their limited times. 2. Though Translations do make the Master's work in teaching a great deal more easie, because Children, with a little of his direction, may be able by their help to construe and parse their Lessons, yet doth it not therefore follow, that by them he hath nothing left him to do: for it is some work to hear, and instruct, and examine his Scholars, in repeating their Tasks (though they be never so well prepared, and ready in saying;) and if, because they can say readily, he dispatch them the sooner, he may take the opportunity to shew them how to observe, imitate, or make use of the passages in their lessons; and by thus doing, he shall improve their Knowledge, both for behaviour and language, and indeed this is the end of all our learning, that we may know and do our duty both to God, our selves & other men, & perswade those men with whom we converse to do so too.

4. Those Helps are so far from making Children any way to truant it, that they exceedingly increase in them a desire to their Books, and make them continually (in School-time at least) to busie themselves

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bout them. For, 1. They take away those dulling disheartnings, that do usually befall Children (when they are put to get a Lesson, the meaning whereof they do not well understand) who when others forbear to tell them, and their own contrivance to help themselves fail, do presently despair of what they are about, and look no further after it. 2. The writing, imitating, examining, and doing other things for the improvement of their lessons, will afford them little time to be idle; whereas, when boys have no more to do but that every days work of construing and parsing, they spend little or no time in looking after it, but either betake themselves to some busie chat, or foolish pastime, or (which is worse) sit sottishly idle in the School, or slip out at the Door; and there they do emanate, tarry forth (which is properly to truant it) if they do not withal commit some egregious misdemeanour or other. 3. One may imagine that a lothness rather to undergo the burden of reading so many exercises as Children can readily perform by help of these Translations, and a little direction of the Master now and then, should incline many Masters to neglect them, than any fear of having too little to do in a Calling so every way cumbersome and full of toil. But for the trouble of reading Exercises, a discreet Master can devise better ways, how to help himself in it than I can at this time stand to prescribe.

5. Let who will object further what they please to imagine against it, so long as we see this course (which I use in private, and do now commend to the publick) of teaching language by language, as well as by Grammar Rules, is that which they take for the most part in all places beyond the Seas, and by which

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which they out-strip us in Latin. And no wise man will be angry to see English Boys have as easie Helps for the Latin, as these commonly have in foreign parts, seeing our Language hath very little nearness to the Latin, whereas others of most use and eminency with us, (i. e. the French, Spanish, and Italian) seem wholly to be bred out of that Tongue now corrupted.

6. My intentions are not to fill the Schools (as some are merrily said to have done the World) with Translations, but only by the helps of some few selected ones, to bring on the younger sort of School-boys, in Grammatical Exercitations, and getting language, till they be able to help themselves in the purest Latin Authors. And this I conceive they will readily do, after they have run over (besides the Books already mentioned) Æsop's Fables, Terence, and a competent number of select Epistles: All which I have now in hand, and endeavour (as God affords me Opportunity) to finish, according to my agreement with the Company of Stationers.

It would be tedious to my self, and reader, to continue a discourse touching the Author of this Book of Distichs, as, 1. To dispute whether Cato major or Cato minor or Valerius Cato the Grammarian might not have been Authors of it. Or 2. To enquire the reasons, why some have fathered it upon Seneca, some upon Chrysostom, and others upon Ausonius. Or 3. To determine which of these three was its antientest and justest Title, viz. *Ethica Catonis*, *Tullius de Præceptis Catonis*, (whereby some have thought Tully compos'd it) or *Libellus elegantissimus qui inscribitur Cato*. Or 4. To censure with Erasmus and Scaliger

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that this Book was called Cato, because it hath in it Sentences worthy of Cato, or is able to make one that observes them a wise & well behaved man, as Cato was.

I shall only say, that this Book hath been every where approved on, and taught in Schools and all Countries for these many Ages together, insomuch, as Planudes turned the Disticks into Greek. Erasmus made Scholia's and others before him had written Commentaries upon them. Corderius for his own ease and Scholars benefit construed them in French, and some (about 70 years since) converted his Construction into English. Sir R. Baker, J. P. and sundry others, have rendred them in English Verse: so that I shall neither seem to introduce a new Author, or to bring any uncouth device into our Schools, if for the sweetning of this Poet, and that Children may more easily digest it, I take the like course that others of greater worth have done before me.

Those arguments (I confess) which Mr. Mulcaster and some others have used against these Books, (& this chiefly, that it was too serious for little Ones that mind nothing beyond their Toys,) did much sway me to forbear the use of it in my School, till both by turning it into an easie English Verse (as near as might be to the Latin) and construing it verbatim in an Interlineary way, I had rendred it more suitable to their apprehensions. And now they sometimes delight both me and themselves, in striving who can repeat the most Disticks both English and Latin by heart, after they have writ them fair (as I have said) in Paper Books. Corderius in one of his Colloquies brings in some of his Scholars thus exercising themselves and vying memories. What I have hitherto done, or intend (by Gods blessing)

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blessing) farther, in facilitating the way of teaching was occasioned by my own private endeavours to bring on Children in a chearful and continued exercise of reading, writing and speaking the Latin Tongue, as well as English, and to acquaint them all along (according to the pitch of their capacity) with the Rules of Grammar, letting them see how far both Languages agreed in that Art, and wherein they differed. And this I dare thus publicly aver upon trial, that whereas (especially since I have got those Helps printed) I am constant to my Rule, (which of late I have observed to be enjoyned by Chr. Helvicus) never to whip a Boy for his Book, or (as my Tutor once advised me) not to punish a Child for his Intellectuals, though I seldom let voluntary misdemeanours in point of manners go unpunished, (especially where I meet with a stubborn Spirit,) I rarely have a Child come to me that doth not studiously attend his learning, and after a while make shew of profit.

And again, whereas I had formerly framed my Method so, as I usually saved one year in seven of what I knew others commonly spent; I have sensibly of late gained upon my self, so as to gain one of three, of what I have spent heretofore. Nay further, where I have to do with those of riper Years, whose abilities and occasions require more expedition, and less attendance, I do constantly undertake in six Months to make them intelligibly to peruse any ordinary Latin Author, and to give the Grammatical reasons for what they read, and I bless God I fail'd in performance with none that have carefully attended their appointed hours, which is once in two days to receive directions, and imploy their spare time accordingly. The main thing to be re-

An Advertisement

quired either from Children, or men of years, is a willing mind to be taught, and an attentive ear. Parents therefore might do very well, when they bring their sons to the School, either to engage for their quiet demeanour there, or to leave the Master to his power to command it, (or at least) to forbear such expressions of Indulgency as may encourage them to rudeness beyond controul.

I have wondred to hear that some of our Profession should blame others, for going about by these means to prostitute learning, and to make the way of knowledge too common a thing, which in my judgment is impossible: For, let the way be never so easy, all will not desire to go it, and if one should begin never so early, and proceed never so fast in a way of Learning; it would be with him as it is with other Travellers, who when they have once come whither the Earth and Skie seemed in their eyes to meet, they find the Heavens as high as formerly it was above them, and meeting (as some rudely call it) of the Earth and Element, to be still as far as they can ken before their Face: And the wisest man alive will ingenuously confess (as wiser men than he, perhaps, have done before him) that all the little which he knoweth, is nothing in comparison to that infiniteness of things whereof he is ignorant. Besides, were the Art of School-teaching never so common, there are Children enough (but especially in London) to be taught, and it is work for more than one man to reduce our corrupted Nature to good order; for my part, I have often wish'd, that all Parents were able to teach their own Children, for then they would either ease School-masters by setting their work more forward, as sometimes they do their Servants, or more liberally re-
ward

touching Cato, &c.

ward their pains that diligently, and faithfully perform their trust, in a thing of such concernment, and wherein themselves have no judgment.

I know it is with Books as with Dishes at a Table, where every one tasteth what he best liketh, and some prefer meer kick-shaws before solid meats. I ever liked that free law of hospitality, viz. Every man what he pleaseth; and therefore amongst others I only present my dish, and press it upon no mans stomach. And forasmuch as I neither oppose nor prescribe to others. I hope none will trouble themselves to oppose, or detract from me but either candidly censure what I thus freely communicate, or commit their misdoings to the common test.

It is God I serve in what I do, and my Country that I desire to benefit; and as I repose my self securely upon God, in assurance of his protection, so I hope none of my Country men will envy or malign my undertakings. But if any man do so, I accompt Gods amiable countenance, and the Encouragement I receive from men of known Integrity and learning, to have far more force to bear up my spirits than their cavils can be to deject them. And now, whether I seem to have said too much, or too little of this subject, I forbear more than to say,

Reader, though, perhaps, this may not please thee, it may profit some of thine; and therefore scorn not the tender, from him that hath often profest himself, and now subscribes, that he is thus

From my School,

June 3. 1659.

Ready to serve thee,
and thine

Charles Hool.

Mr. Triplet's Opinion touching
those Translations.

S I R,

TIS true, that Translations of School-Authors are excepted against by many Persons of Learning and Judgment, as conducing to promote Truantry in Children, who are forward enough to learn with as much ease as they can, and delight not in any thing that expects any Pains at their Hands. But as some would not swim at all, if they were not first entred with Bladders; so many would not so much as think of wading in the *Latin* Tongue, if they were not brought on with such facile Manuductions as these.

Since I have rolled this Stone, I can upon good Experience say, that I have good cause to thank you for your Pains in this kind: For what between Dulness on the one side, and Laziness on the other, I should not have made so great a Progress in many under my Charge, had not your *smoothing the Way* thus invited us to pass on.

And if the Master please, these *Translations* may prove *meer Helps, and truantly Refuges*: When he doth not content himself with the Child's Answer, simply as it lies in the Book, but by varying Genders. Numbers, Voices, Persons, Moods, Tenses, &c. doth so Grammatically catechize and instruct his Scholar, that by every Sentence which you have translated, he is able to make such another; and perhaps the Child that is thus taught, may sooner learn to go *a high lone*, than he that is taught to go without a *Standing-school*.

This is my Opinion, I will not call it *Judgment*, for fear of offending them that judge against it. The Truth thereof I submit to the wise. This Truth I am pretty sure of, that I am,

Hayes, June 25.

Sir,

Your Affectionate Friend

And Lover,

THO. TRIPLET.

The Preface, with some
very short Precepts
in Prose.

WHen I observed very
many Men to mistake
grossly in point of manners.
I thought we were to help and
inform their Judgments;
chiefly that they might live glo-
riously, and attain to honour.

5. Now, dear Child, I will
teach thee how thou mayest
order thy Behaviour.

Therefore read my Instructi-
ons so, as that thou mayest un-
derstand them.

For to read and not to
understand, is to neglect.

And therefore,

Humbly pray to God.

10 Love thy Parents.

Respect thy Kinsfolks.

Stand in fear of thy Master.

Keep that which is commit-
ted to thy trust.

Fit thy self } for the pleading
place; or,
to the present
occasion.

15 Keep company with good
men.

Come not to the Council be-
fore thou art called.

*Præfatio, cum brevissi-
mis circa carmen
præceptis.*

CUM animadverterem
quam plurimos ho-
mines errare graviter in via
morum; succurrendum &
consulendum Opinioni eorum
existimavi; maxime ut
gloriose viverent, & ho-
norem attingerent.

5. Nunc te, fili charissi-
me, docebo quo pacto mores
animi tui componas.

Igitur præcepta mea ita
legas, ut intelligas.

Legere enim & non intelli-
gere, negligere est.

Itaque,

Deo supplica.

10 Parentes ama.

Cognatos cole.

Magistrum metue.

Datum serva.

Foro te para;

vel,

Foro pare.

15 Cum bonis ambula.

Ad consilium ne accesseris,
antequam voceris.

2 The Preface.

- Be cleanly.
 Salute willingly.
 Give place to thy better.
- 20 Spare thine inferiour.
 Keep thy Estate.
 Preserve modestly.
 Use Diligence.
 Read Books.
- 25 Remember those which thou
 hast read.
 Have a care of thine House-
 hold.
 Be Courteous.
 Be not angry without a cause.
 Mock no body.
- 30 Laugh not at a man in
 misery.
 Lend a thing ; (but)
 See to whom thou lendest it.
 Be by in Judgment.
 Make Feasts seldom.
- 35 Sleep as much as may suf-
 fice Nature.
 Keep thine Oath.
 Refrain thy self from Wine.
 Fight for thy Country.
 Believe nothing rashly
- 40 Take Counsel of thy self ;
 or,
 Take safe Advice.
 Avoid a Whore.
 Attend Learning.
 Thou must not lye.
 Do good to good men.
- 45 Be not a railer.
 Keep thy Reputation.
 Judge according to right.

Præfatio.

- Mundus esto.
 Saluta libenter.
 Majori cede.
- 20 Minori parce.
 Rem tuam custodi.
 Verecundiam serva.
 Diligentiam adhibe.
 Libros lege.
- 25 Quos legeris, me-
 mento.
 Familiam cura.
- Blandus esto.
 Irasci abs re noli.
 Neminem riseris.
- 30 Miserum ne irriseris ;
- Mutuum dato ; (sed)
 Cui des videto.
 Judicio adesto.
 Convivare raro.
- 35 Quod satis est dormi.
- Jusjurandum serva.
 Vino te tempera.
 Pugna pro patria.
 Nihil temere credideris.
- 40 Tu te consule ;
 vel,
 Tutò consule.
 Meretricem fuge.
 Literas disce.
 Nihil mentiri debes.
 Bonis benefacito.
- 45 Maledicus ne esto.
 Existimationem retine.
 Æquum judica.

The Preface

Win thy Parents by forbearance.

Remember a courtesie received.

50 *Stand by the Judgment-seat.*

Be advised.

Use vertue.

Moderate thine anger.

Play with a top.

55 *Avoid dice.*

Do nothing according to the Opinion of thy strength.

Disdain not a meaner man than thy self.

Do not covet other mens goods.

Love thy Wife.

60 *Instruct thy Children.*

Admit the same Condition which thou offerest to others ; or,

Endure the Law which thy self shalt make.

Speak little at the Table.

Affect that which is just.

*Bear love contentedly ; or,
Be not angry because men love you.*

Præfatio. 3

Parentes patientiâ vince.

Beneficii accepti memor esto.

50 *Ad prætorium stato.*

Consultus esto.

Utere virtute.

Iracundiam tempera.

Trocho lude.

55 *Aleas fuge.*

Nihil ex arbitrio virium feceris.

Minorem te non contempseris.

Aliena concupiscere noli.

Conjugem ama.

60 *Liberos erudi.*

Patere legem, quam ipse ruleris.

Pauca in convivio loquere.

Illud stude, quod iustum est.

Amorem libenter ferto.

The First Book of Cato's Distichs,
concerning Manners.

- 1 **I**F God, as Poets say, a Spirit be,
Let him with upright mind be serv'd by thee.
- 2 Watch always more, and be not given to sloth,
For daily rest affords to Vices growth.
- 3 Think it a Vertue chief, to speak in Season;
He's next to God, that can hold's tongue with reason.
- 4 Scorn to thy self by thwarting cross to be;
Who falls out with himself, with none can 'gree.
- 5 If thou into the guise of Men dost dive;
Whilst they blame others, none without Fault live.
- 6 What thou holdst hurtful leave, though dear to thee:
Safety sometimes to Wealth prefer'd must be.
- 7 All things require, be either stern or kind:
For wise Men without blame oft change their mind.
- 8 Believe not rashly when thy Wife complains
Of Servants: Whom thou lov'st, she oft disdains.
- 9 When you advise one, though he do not heed;
Yet if you love him, in your way proceed.
- 10 To strive in Words, with Men of Words, despise;
All Men can speak, but few are truly wise.
- 11 Love others well, but love your self still most:
Be good to good Men, but not to thy cost.
- 12 Shun Rumours, lest thou be'st as th' Author nam'd;
Silence hurts none, but some for Words are blam'd.
- 13 Do not thou promise, what is promis'd thee.
Faith is but rare, because words are so free.
- 14 When any thee commend, pass Judgment just
Touching thy self, and do not others trust.
- 15 Others good turns to thee be sure to tell:
But nothing say, when thou thy self dost well.

*Catonis Distichorum de Moribus,
Liber Primus.*

- 1 **S**I Deus est animus, nobis ut carmina dicunt,
Hic tibi præcipue sit purâ mente colendus.
- 2 Plus vigila semper, nec somno deditus esto:
Nam diuturna quies vitiis alimenta ministrat.
- 3 Virtutem primam esse puta compescere linguam;
Proximus ille Deo, qui scit ratione tacere.
- 4 Sperne repugnando tibi tu contrarius esse:
Conveniet nulli, qui secum diffidet ipse.
- 5 Si vitam inspicias hominum, si denique mores;
Cum culpent alios, nemo sine crimine vivit.
- 6 Quæ nocitura tenes, quamvis sint chara, relinque;
Utilitas opibus præponi tempore debet.
- 7 Constans & lenis, sicut res postulat, esto:
Temporibus mores sapiens sine crimine mutat.
- 8 Nil temere Uxori de servis crede querenti:
Sæpe etenim mulier, quem conjux diligit, odit.
- 9 Cumque mones aliquem, nec se velit ipse moneri;
Si tibi sit charus, noli desistere cœptis.
- 10 Contra verbosos noli contendere verbis:
Sermo datur cunctis, animi sapientia paucis.
- 11 Dilige sic alios, ut sis tibi charus amicus:
Sic bonus esto bonis, nè te mala damna sequantur.
- 12 Rumores fuge, ne incipias novus autor haberi:
Nam nulli tacuisse nocet, nocet esse locutum.
- 13 Rem tibi promissam, certo promittere noli:
Rara fides idè est, quia multi multa loquuntur.
- 14 Cum te quis laudat, judex tuus esse memento:
Plus aliis de te, quam tu tibi, credere noli.
- 15 Officium alterius multis narrare memento:
Atque aliis cum tu benefeceris, ipse fileto.

- 16 *Whilst, now grown old, Mens Words and Deeds you scan,
Think what you did your self, being a young man.*
- 17 *If one do whisper softly, do not care,
They think all said of them that guilty are.*
- 18 *When thou dost thrive, think things may fall amiss;
The End not always like beginning is.*
- 19 *Sith God a frail uncertain Life doth give thee,
Hope not for dead men's Shooes that may out-live thee.*
- 20 *When a small gift is given by a poor Friend,
Accept it well, and highly it commend.*
- 21 *Sith infant bare by nature born thou art,
The weight of Poverty take in good part.*
- 22 *Fear not that end of Life which Nature gives;
He that fears Death, loseth even that he lives.*
- 23 *If never a Friend doth answer to thy merit,
Do not blame God therefore, but calm thy Spirit.*
- 24 *That want thou may'st not, save what thou hast got:
And that thou may'st save, think thou hast it not.*
- 25 *Promise not twice a thing within thy might,
Lest, whilst thou wouldst seem kind, thou do prove light.*
- 26 *When one's a Friend in Words but not in Heart,
Do thou the like; thus Art is mock'd by Art.*
- 27 *Think not too well of Men for fair Words making;
The Pipe sounds sweetly whilst the bird is taking.*
- 28 *If thou hast Sons and no means to give;
Then bring them up to Trades, that they may live.*
- 29 *What cheap is, dear; what dear is cheap esteem:
So shalt thou never base nor griping seem.*
- 30 *Do not thy self what thou art want to blame.
When his faults check him, 'tis the teachers shame.*
- 31 *Ask what is just, or what seems good to th' Eye:
It's fond to ask what 'tis just to deny.*
- 32 *Do not things unknown, before known, advance;
Known things in Judgment rest, unknown on chance.*
- 33 *Sith all our Life in danger doth remain,
Do thou that labourest, count each day for gain.*
- 34 *Yield to thy Friend, when thou canst him outvie;
For Friends are won by fair Complacency.*

- 15 Multorum dum facta, senex, & dicta recensēs,
 Fac tibi succurrant, juvenis quæ feceris ipse.
 17 Nè cures si quis tacito sermone loquatur;
 Consciū ipse sibi de se putat omnia dici.
 18 Cum fueris felix, quæ sunt adversa caveto;
 Non eodem cursu respondent ultima primis.
 19 Cum Dubia & fragilis sit nobis vita tributa,
 In mortē alterius spem tu tibi ponere noli.
 20 Exiguū munus cum dat tibi pauper amicus,
 Accipito placidē plenē & laudare memento.
 21 Infantem nudum cum te natura creavit,
 Paupertatis onus patienter ferre memento.
 22 Ne timeas illū, quæ vitæ est ultima finis;
 Qui mortem meruit, quod vivit, perdit id ipsum.
 23 Si tibi pro meritis nemo respondet amicus,
 Incusare Deum noli, sed te ipse coerce.
 24 Ne tibi quid desit, quæsitis utere parcē;
 Utque, quod est, serves: semper tibi deesse putato.
 25 Quod præstare potes, ne bis promiseris ulli;
 Ne sis ventosus, dum vis urbanus haberi.
 26 Qui simulat verbis, nec corde est fidus amicus,
 Tu quoque fac simile; sic ars deluditur arte.
 27 Noli homines blandos nimium sermone probare;
 Fistula dulce canit, volucrem dum decipit auceps.
 28 Si tibi sint nati, nec opes; tunc artibus illos,
 Instrue, quo possint inopem defendere vitam.
 29 Quod vile est, charum; quod charum, vile putato,
 Sic tibi nec parcus, nec avarus habebis ulli.
 30 Quæ culpāre soles, ea tu ne feceris ipse:
 Turpe est doctori, cum culpa redarguit ipsum.
 31 Quod justum est, petito, vel quod videatur honestum
 Nam stultum peccare est, quod possit iure negari.
 32 Ignorū tibi nolito præponere notis:
 Cognita iudicio constant, incognita casu.
 33 Cum dubia incertis versetur vita periculis,
 Pro lucro tibi pone diem, quicumque laboras.
 34 Vincere cum possis, interdum cede sodali;
 Obsequio quoniam dulces vincuntur amici.

- 35 *Fear not small Things to give for further ends :
For favour by this means uniteth Friends.*
- 36 *Forbear a Quarrel with a Friend to move :
Anger breeds hatred ; Concord maintains love.*
- 37 *When Servants Faults provoke you to be wroth,
So temper, as to strike them you seem loth.*
- 38 *Sometimes by Sufferance quell, when thou canst beat :
Patience a vertue is exceeding great.*
- 39 *Keep what thou hast already got by pains ;
Want will increase, where labour makes no gains.*
- 40 *When thou dost thrive and mak'st thy Friend good chear,
Be still a Friend unto thy self most near.*

The Second Book of Cato's Distichs concerning Manners.

The P R E F A C E.

IF thou perchance wou'd learn the Ground to till,
Read Virgil ; but if you desire good skill
In Herbals, Macer them in Verse will show :
If Roman or Punick you would know,
Lucan peruse, who tells you all those Fights :
If you delight in Love and wanton Sights,
Run Ovid o're. But if your Mind be set,
Above all worldly things Wisdom to get ;
Hear, and attend, that you may better note,
How one may lead a Life from Vice remote.
Then come, and (lest you go too far amiss)
Learn here by reading what true Wisdom is.

- 1 **H**elp Strangers what thou canst ; for Friends to gain
By due deserts is better than to reign.
- 2 **G**od's Secrets, and what Heaven is, to enquire
Forbear ; being mortal, mortal things desire.
- 3 **L**eave fearing death, for it is fond in thee ;
Through fearing Death, not one good Day to see.
- 4 **S**trive not being angry, where a doubt may be ;
Wrath keeps the Mind that Truth it cannot see.

- 35 Ne dubites cum magna petas impendere parva :
His etenim rebus adjungit Gratia charos.
36 Litem inferre cave, cum quo tibi gratia juncta est :
Ira odium generat, concordia nutrit amo em.
37 Servorum ob culpam cum te dolor urget, in iram,
Ipse tibi moderare, tuis ut parcere possis.
38 Quem superare potes interdum vince ferendo :
Maxima enim morum semper patientia virtus.
39 Conserva potius quæ sunt jam parva labore,
Cum labor in damno est, crescit mortalis egestas.
40 Dapsilis interdum notis, & charus amicis,
Cum fueris felix, semper tibi proximus esto.

*Catonis Distichorum de Moribus,
Liber Secundus.*

P R Æ F A T I O.

TELLURIS si forte velis cognoscere cultum,
Virgilium legito, quod si mage nôsse laboras.
Herbarum vires, *Macer* tibi carmina dicet :
Si Romana cupis, vel Punica noscere bella,
Lucanum quæras, qui Martis Prælia dicet :
Si quid amare libet, vel discere amare legendo,
Nasone petito : sin autem cura tibi hæc est,
Ut sapiens vivas, audi quo discere possis.
Per quæ semorum vitiis traducitur ævum :
Ergo ades, & quæ sit sapientia discere legendo.

- 1 **S**I potes, ignotis etiam prodesse memento ;
Utilius regno, meritis acquirere amicos.
2 Mitte arcana Dei, cælumque inquirere quid sit :
Cum sis mortalis, quæ sunt mortalia cura. (ni
3 Linque metum lethi, nam stultum est tempore in om-
Dum mortem metuisti dimittere gaudia vitæ.
4 Iratus de re incerta contendere noli :
Impedit ira animum ne possit cernere verum.

- 5 Slack not to spend, when a just Cause desires :
We must be somewhat free, when Time requires.
- 6 Rejoice in little, shun what is extream,
The Ship rides safest in a little Stream.
- 7 With what thou art asham'd disclose to none :
Lest many blame, what thou dislikest alone.
- 8 Conceit not that bad Men their Sins do gain,
For Sins are sometimes hid and sometimes plain.
- 9 The Strength of little Men do not despise :
Whom Nature hath made weak, she makes more wise.
- 10 When thou hast not thy match, in time retreat,
We see the Conquer'd oft the Victor beat.
- 11 Babble not with him, whom thou dost well know,
The greatest Strife doth oft from least Words grow.
- 12 Seek not by lot, what God's Intentions be,
He knows without thee what to do with thee.
- 13 Envy for gaudy State be sure to fear,
Which, if it do not hurt, is hard to bear.
- 14 Be of good comfort, though condemned wrong,
Who gets by unjust Doom, ne'er enjoys it long.
- 15 Of Words in brawling make no Repetition,
Who rakes up discord, shews a bad Condition.
- 16 Neither commend thy self, nor thy self blame ;
Whom Glory vain doth vex, Fools do the same.
- 17 Spare what you get, when one excessively spends,
What hath been long a getting, quickly ends.
- 18 Play thou the Fool when Time needs such a guise ;
Folly to counterfeit becomes the wise.
- 19 Excess and Avarice be sure to fly,
For to thy Credit they are contrary.
- 20 Credit not always them that Things relate,
Small heed is given to them that often prate.
- 21 If you in Drink offend, do not excuse it ;
The fault is not the Wine's, but you abuse it.
- 22 Commit thy Secret to a Friend that's sure,
With a good Doctor trust thy Bodies Cure.
- 23 To see bad Men thrive, grieve not thou at all,
Fortune Smiles on them to their greater Fall.

- 5 Fac sumptum properè, cum res desiderat ipsa: (res.
Dandum etenim est aliquid cum tempus postulat, aut
- 6 Quod nimium est fugito, parvo gaudere memento:
Tuta mage est puppis, modico quæ flumine fertur.
- 7 Quod pudeat socios prudens celare memento,
Ne plures culpent id, quod tibi displicet uni.
- 8 Nolo putes pravos homines peccata lucrari:
Temporibus peccata latent, & tempore patent.
- 9 Corporis exigui vires contemnere noli:
Consilio pollet, cui vim natura negavit.
- 10 Quem scieris non esse parem tibi, tempore cede,
Victorem à victo superari sæpe videmus.
- 11 Adversus notum noli contendere verbis,
Lis minimis verbis interdum maxima crescit.
- 12 Quid Deus intendant noli perquirere forte,
Quid statuatur de te, sine te, deliberat ipse.
- 13 Invidiam nimio cultu vitare memento,
Quæ si non lædit, tamen hanc sufferre molestum est.
- 14 Esto animo forti, cum sis damnatus iniquè;
Nemo diu gaudet, qui iudice vincit iniquo.
- 15 Litis præeritæ noli maledicta referre,
Post inimicitias iram meminisse, malorum est.
- 16 Nec te collaudes, nec te culpaveris ipse:
Hoc faciunt stulti, quos gloria vexat inanis.
- 17 Utere quæsitis modicè, cum sumptus abundat,
Labitur exiguo, quod partum est tempore longo.
- 18 Insipiens esto, cum tempus postulat aut res:
Stultitiam simulare loco prudentia summa est.
- 19 Luxuriam fugito, simul & vitare memento
Crimen avaritiæ; nam sunt contraria famæ.
- 20 Nolito quædam referenti credere semper,
Exigua his tribuenda fides, qui multa loquuntur.
- 21 Quod potu peccas, ignoscere tu tibi noli,
Nam nullum crimen vini est sed culpa bibentis.
- 22 Consilium arcanum tacito committe sodali,
Corporis auxilium medico committe fideli.
- 23 Noli successus indignos ferre molestè,
Indulget fortuna malis, ut lædere possit.

- 24 Foresee to bear such Things on thee may light :
An Evil hurteth less by good foresight.
- 25 In adverse Fortunes let not down thy Head ;
Keep Hope ; Hope never leaves Men, no nor dead.
- 26 Let not a Thing slip that doth please thy Mind :
Time hath a lock before, but's bald behind
- 27 What's past, consider, what's to come, foresee ;
In this like Janus, that looks two Ways, be.
- 28 To make you stronger, sometimes eat in measure :
We owe more to our Health than to our Pleasure.
- 29 The Peoples Censure never scorn alone,
Lest whilst thou slightest many, thou please none.
- 30 Have great care of thy Health, which is the chief :
Blame not the Times, when thou work'st thine own Grief.
- 31 Regard not Dreams ; for what Men wish should be
When they're awake, they hoping in sleep see.

The Third Book of Cato's Distichs,
concerning Manners.

The PREFACE.

R eader, If thou this Verse away would'st bear,
These Rules of Living well be sure to hear.
With Learning store thy Mind, cease not to learn ;
Without it none can Life from Death discern.
Thou shalt get good by't : But if thou it scorn,
Thou mak'st thy self, not me that writes, forlorn.

- 1 **W** hen thou liv'st well, mind not what lewd Folk say :
It is not in your Power their Tongues to sway.
- 2 Being produc'd as Witness, what thou can,
Hide thy Friends Faults (yet play the honest Man.)
- 3 Soothing and lipping Speeches still beware :
Plain Truth is sound, but Lyes deceitful are.
- 4 Fly Sloth and Sluggishness, for when the Mind
Grows faint, through Idleness, the Body's pin'd.

- 24 Prospice qui veniunt hos casus esse ferendos :
Nam levius lædit quicquid provideris ante.
25 Rebus in adversis animum submittere noli ;
Spem retine : spes una hominem nec morte relinquit.
26 Rem tibi quam noscīs aptam dimittere noli :
Fronte capillatā, post est occasio calva.
27 Quod sequitur spectā, quodque imminet ante videto :
Illum imitare Deum, qui partem spectat utramque.
28 Fortior ut valeas, interdum parcius esto :
Pauca voluptati debentur, plura saluti.
29 Judicium populi nunquam contemseris unus ;
Ne nulli placeas, dum vis contemnere multos.
30 Sit tibi præcipue, quod primum est, cura salutis,
Tempora ne culpes, cum sis tibi causa doloris.
31 Somnia ne cures : nam mens humana quod optat,
Cum vigilat sperans per somnum cernit id ipsum.

*Catonis Distichorum de Moribus,
Liber Tertius.*

P R Æ F A T I O.

HOC quicumque velis carmen cognoscere, Lector,
Hæc præcepta feres quæ sunt gratissima vitæ.
Instrue præceptis animum, nec discere cesses ;
Nam sine doctrinā, vita est quasi mortis imago.
Commoda multa feres : sin autem spreveris illud,
Non me scriptorem, sed te neglexeris ipse.

- 1 **C**UM rectè vivas, ne cures verba malorum ;
Arbitrii nostri non est quid quisque loquatur.
2 Productus testis, (salvo tamen ante pudore)
Quantumcunque potes, celato crimen amici.
3 Sermones blandos blæsosque cavere memento :
Simplicitas veri sana est, fraus ficta loquendi.
4 Segnitiam fugito, quæ vitæ ignavia fertur :
Nam cum animus languet, consumit inertia corpus.

- 5 Mirth with thy Labour sometimes put in ure,
That better thou mayest thy Labour endure.
- 6 Carp not at that which others do or say,
Lest some thus scoff at thee another Day.
- 7 What Stock thy Friends by will have left to thee,
Keep and increase lest thou a By-word be.
- 8 If thou hast Wealth good Store towards thine end,
Live frankly and be free to every Friend.
- 9 Good Counsel from thy Servant do not slight,
Scorn no Man's Judgment so that it be right.
- 10 If thine Estate be not as 'twas before,
Yet see thou live content with present store.
- 11 For Portion see thou marry not a Wife.
Nor care to keep her, if she fall to Strife.
- 12 By others take Examples what t' avoid,
Or do; another's Life is our best Guide.
- 13 Attempt that only which thou canst perform,
Lest overprest with th' Work, thou leave't with scorn.
- 14 What thou see'st badly done, do not conceal;
Lest thou be thought like them, thou'lt not reveal.
- 15 Appeal to the Judge, being over-born by might;
For Laws themselves wou'd fain be rul'd by Right.
- 16 What thou deserv'st to bear, bear without grudge:
And being guilty, be thy proper Judge.
- 17 Read much, and when that's read, read more again,
Poets not to be trusted, wonders feign.
- 18 Say little at a Feast lest thou be nam'd,
A Tattler, whilst thou wouldst be civil fam'd.
- 19 Thy angry Wife's tart Language do not fear,
When Women would deceive, they shed a Tear.
- 20 Use thine Estate, but make no wilful waste;
Who waste their own, would others spend as fast.
- 21 Resolve, of Death no fear is to be had;
Which though not good it self, ends all that's bad.
- 22 Thy Wife's Tongue bear with, if she thrifty be,
For not to bear, but brawl, is bad in thee.
- 23 Thy Parents love, the one as well as th' other,
To please thy Father, do not cross thy Mother.

- 5 Interpone tuis interdum gaudia curis,
Ut possis animo quemvis sufferre laborem.
- 6 Alterius dictum, aut factum nè carpservis unquam ;
Exemplo simili nè te derideat alter.
- 7 Quæ tibi sors dederit, tabulis suprema notata,
Augendo serva, ne sis quem fama loquatur.
- 8 Cum tibi divitiæ superant in fine senectæ,
Munificus facito vivas, non parcus amicis.
- 9 Utile consilium Dominus nè despice servi,
Nullius sensum, si prodest, tempseris unquam.
- 10 Rebus & in censu, si non est quod fuit antè,
Fac vivas contentus eo, quod tempora præbent.
- 11 Uxorem fuge nè ducas sub nomine dotis,
Nec retinere velis, si cœperit esse molesta.
- 12 Multorum disce exemplo, quæ facta sequaris,
Quæ fugias ; vita est nobis aliena magistra.
- 13 Quod potes id tentes, operis nè pondere pressus,
Succumbat labor, & frustra tentata relinquo.
- 14 Quod nôsti haud rectè factum nolito tacere,
Nè videre malos imitari velle tacendo.
- 15 Judicis auxilium sub iniquâ lege rogato,
Ipsæ etiam leges cupiunt ut jure regantur.
- 16 Quod meritò pateris, patienter ferre memento,
Cumque reus tibi sis, teipsum te iudice damna.
- 17 Multa legas facito, perlectis perlege multa,
Nam miranda canunt, sed non credenda, Poetæ.
- 18 Inter convivas fac sis sermone modestus,
Nè dicare loquax, dum vis urbanus haberi.
- 19 Conjugis iratæ noli tu verba timere ;
Nam lachrymis struit insidias, dum fœmina plorat.
- 20 Uterè quæsitis, sed nè videaris abuti :
Qui sua consumunt, cum deest, aliena sequuntur.
- 21 Factibi proponas, Mortem non esse timendam,
Quæ bona si non est, finis tamen illa malorum est.
- 22 Uxoris linguam si frugi est, ferre memento :
Namque malum est nil velle pati, nec posse tacere.
- 23 Dilige non ægrâ charos pietate parentes,
Nec matrem offendas, dum vis bonus esse parenti.

The Fourth Book of Cato's Distichs concerning Manners.

The P R E F A C E.

W H O E V E R thou art, that fain would'st live secure,
And not to hurtful vice thy mind inure :
Remember that these Rules thou often read,
Which in thy course of Life may thee bestead.

- 1 **I** F thou would'st happy be, Riches despise ;
Which they that doat upon, live beggar-wise.
- 2 Nature supplies will no time fail to thee,
If thou with needful things contented be.
- 3 When through thy Fault things go not to thy mind,
Say not that Fortune, which is nothing, 's blind.
- 4 Love Money well; but lov't not for its sight,
In which no honest Man takes much delight.
- 5 Make much of one, when thou hast store of Pelf:
A Rich Man sick hath Cash, but not himself.
- 6 Since thou endur'st at School to be well beaten,
Endure thy Father's Words when he doth threaten.
- 7 Look after Things of profit and eschew
These apt to Errors, whence no good ensue.
- 8 Give at once asking, what you safely can;
It's part of Gains to help an honest Man.
- 9 Search quickly what it is that thou suspectest;
Things oft do harm, which thou at first neglectest.
- 10 When unto Venery thy Thoughts do tend,
Take heed of Gluttony, thy Bellies Friend.
- 11 When thou dost think to fear all Beasts there's need,
I charge thee, that of Man thou take great heed.
- 12 If thou in strength of Body dost surmount,
Be wise; Thus Men will valiant thee account.
- 13 Beg help of thy known Friends in any Grief;
No Doctor, like a Friend, can give Relief.
- 14 Why dies the Beast, when thou hast done amiss?
Safety therein to seek, great Fondness is.

*Catonis Distichorum de Moribus
Liber Quartus.*

P R Æ F A T I O

SEcuram quicumque cupis traducere vitam,
Nec vitis hærere animum, quæ moribus obsunt:
Hæc præcepta tibi semper relegenda memento,
Invenies aliquid, in quo te utare magistro.

- 1 **D**espice divitias, si vis animo esse beatus ;
Quas qui suspiciunt, mendicant semper avari.
- 2 Comoda naturæ nullo tibi tempore deerunt,
Si contentus eo fueris, quod postulat usus.
- 3 Incautus cum sis, nec rem ratione gubernes :
Noli Fortunam quæ non est, dicere cœcam.
- 4 Dilige denarium, sed parce dilige formam,
Quam nemo sanctus, nec honestus captat habere.
- 5 Cum fueris locuples, corpus curare memento,
Æger dives habet nummos, sed non habet ipsum.
- 6 Verbera cum tuleris discens aliquando magistri :
Fer patris imperium, cum verbis exit in iram.
- 7 Res æquæ quæ profunt, rursus vitare memento,
In quibus error inest, nec spes est certa laboris.
- 8 Quod donare potes, gratis concede roganti :
Nam recte fecisse bonis in parte lucrorum est.
- 9 Quod tibi suspectum est, confestim discute quid sit :
Namque solent, primo quæ sunt neglecta nocere.
- 10 Cum te detineat Veneris damnosa voluptas,
Indulgere gulæ noli, quæ ventris amica est.
- 11 Cum tibi proponas animalia cuncta timere,
Unum hominem tibi præcipio plus esse timendum.
- 12 Cum tibi prævalidæ fuerint in corpore vires,
Fac sapias, sic tu poteris vir fortis haberi.
- 13 Auxilium à notis petito, si forte labores :
Nec quisquam melior medicus, quam fidus amicus.
- 14 Cum sis ipse nocens moritur cur victima pro te ?
Stultitia est morte alterius sperare salutem.

15 Cum

- 15 *When you a Mate or faithful Friend desire,
Not after's Wealth, but after's Life enquire.*
- 26 *Shun Niggard's Name in using thy old Store;
What good doth Wealth, if Wealthy thou beest poor?*
- 17 *If while thou liv'st thou would'st keep a good Name,
Detest those vicious Pleasures which breed Shame.*
- 18 *Mock not old Folks, if thou hast any Brain,
For he that's old, grows childish once again.*
- 19 *Get Learning, whereas Means suddainly quail,
Art tarries, and a Man will never fail.*
- 20 *Observe with Silence what each Man doth say,
Speech doth Mans Manners hide, and them bewray.*
- 21 *Practise thine Art, though thou it understand,
As Care by Wit, so use is helpt by th' hand.*
- 22 *Do not much dread the Time of future Death,
He fears it not, that knows to scorn his Breath.*
- 23 *Learn thou of learn'd Men, th' unlearn'd of thee,
For thus must Knowledge propagated be.*
- 24 *If thou thy Health regard, drink in good Measure;
Many an ill Disease proceeds from Pleasure.*
- 25 *What thou hast prais'd in publick and approv'd,
Do not condemn again, through Lightness mov'd.*
- 26 *When things go well, Adversity beware;
Again when things go ill, do not despair.*
- 27 *Cease not to learn, by care doth Wisdom grow:
Few Men by long Experience come to know.*
- 28 *Praise sparingly; for whom thou dost commend,
One day will shew how much he is thy Friend.*
- 29 *What thou knowest not, to learn think it no shame;
To know deserveth praise, not to know Merits blame.*
- 30 *In Love and Wine there is both Strife and Joy:
Take what doth please, and shun what doth annoy.*
- 31 *Sullen and silent Men do them beware,
Where the River's still, the Waters deepest are.*
- 32 *When thine Estate is not unto thy Mind,
See other Mens, which thou may'st far worse find.*
- 33 *Strive not above thy strength: the Shore to keep
Is better than to launch into the deep.*

- 15 Cùm tibi vel socium, vel fidum quæris amicum,
Non tibi fortuna est hominis, sed vita petenda.
16 Utere quæsitis opibus, fuge nomen avari,
Quid tibi divitiæ profunt, si pauper abundas?
17 Si famam servare cupis, dum vivis, honestam,
Fac fugias animo, quæ sunt mala gaudia vitæ.
18 Cùm sapias animo, noli irridere senectam,
Nam quicumque senex, sensus puerilis in illo est.
19 Disce aliquid, nam cùm subito fortuna recedit,
Ars remanet, vitamque hominis non deserit unquam.
20 Omnia perspicito tacitus, quæ quisque loquatur,
Sermo hominum mores, & celat, & indicat idem.
21 Exerce studium, quamvis perceperis artem,
Ut cura ingenium, sic & manus adjuvat usum.
22 Multùm ne cures venturi tempora lethi,
Non timet is mortem, qui scit contemnere vitam.
23 Disce, sed à doctis, indoctus ipse doceto,
Propagandi etenim rerum doctrina bonarum est.
24 Hoc bibe, quod profit, si tu vis vivere sanus,
Morbi causâ mala est homini quandoque voluptas
25 Laudâris quodcunque palam, quodcunque probâris!
Hoc vide nè rursus levitatis crimine damnes.
26 Tranquillis rebus, quæ sunt adversa caveto,
Rursus in adversis, melius sperare memento.
27 Discere ne cesses, curâ sapientia crescit,
Rara datur longo prudentia temporis usu.
28 Parcè laudato, nam quem tu sæpe probâris,
Una dies, qualis fuerit, monstrabit, amicus.
29 Ne pudeat, quæ nescieris, te velle doceri,
Scire aliquid laus est, pudor est nil discere velle.
30 Cum Venere & Baccho lis est & iuncta voluptas,
Quod lautum est animo complectere, sed fuge litem.
31 Demissos animo, & tacitos vitare memento,
Quâ flumen placidum est forsan later altius unda.
32 Cùm tibi displiceat rerum fortuna tuarum,
Acrius specta, quo sis discrimine pejor.
33 Quod potes id tenta; nam littus carpere remis
Tutius est multo, quàm velum tendere in altum.

- 34 Seek not to thrust an honest Man from's Right.
For God will always punish wrongful spight.
- 35 When Goods thou loosest, do not much complain;
But rather joy, if thou may'st them obtain.
- 36 The Care is hard to spend our Means by Losses;
Yet sometimes for our Friends we must bear Crosses.
- 37 Thy self no Promise make to live long here:
Death as thy Shade attends thee every where.
- 38 With Incense God appease, let Bullocks grow,
Think not to please God with a bloody Vow.
- 39 Yield unto Fortune, and to Men of might:
He that did wrong may come to do the Right.
- 40 Chastise thy self; if ought thou dost amiss,
In healing Wounds, smart by smart cured is.
- 41 Never thy Friend after long time reject;
Suppose he's changed, yet his first Love respect.
- 42 That thou may'st purchase Love, the kinder be,
Lest name of thankless-person light on thee.
- 43 Be not suspicious, lest thou wrerched be,
With such, and Cowards, Death doth best agree.
- 44 When thou hast Servants bought that thou may'st use them,
Slaves call them, yet being Men, do not abuse them.
- 45 The first occasion offered, quickly take;
Lest thou look after what thou didst forsake.
- 46 At sudden death of ill Men be not glad:
They happy die, whose Life was never bad.
- 47 If poor, thou hast a Wife of blemish'd Fame:
Take heed thou dost not bear the Cuckold's Name.
- 48 Having learnt much, learn more; and shun as naught,
(Above all things) an ill-will to be taught.
- 49 Dost Wonder why these Verses are so plain?
The Senses briefness makes them go by twain.

Erasm. Rot. in Epist. ad Joh. Nivium.

I Think nothing ought to be disdained, be it never so mean,
which pertains to Learning, much less these Verses which
are of such pure Latin, and profitable for good Manners.

Excel.

- 34 Contra hominem iustum pravè contendere noli :
Semper enim Deus injustas ulciscitur iras.
- 35 Ereptis opibus noli mœrere quærendo :
Sed gaude potius, tibi si contingat habere.
- 36 Est iactura gravis, quæ sunt, amittere damnis :
Sunt quædam quæ ferre decet patienter amicum.
- 37 Tempora longa tibi noli promittere vitæ :
Quocunque ingrederis sequitur mors, corporis umbra.
- 38 Thure Deum placa, vitulum sine crescat aratro :
Ne credas placare Deum dum cæde litatur.
- 39 Cede locum læsus fortunæ, cede potenti :
Lædere qui potuit, prodesse aliquando valebit.
- 40 Quum quid peccaris, castiga te ipse subinde,
Vulnera dum sanas, dolor est medicina doloris.
- 41 Damnaris nunquam post longum tempus amicum ;
Mutavit mores, sed pignora prima memento.
- 42 Grator officiis quo sis mage, charior esto ,
Ne nomen subeas, quod dicitur Offici-perda.
- 43 Suspectus caveas, ne sis miser omnibus horis :
Nam timidis & suspectis aptissima mors est.
- 44 Cum fueris famulos proprios mercatus in usus,
Et servos dicas ; homines tamen esse memento.
- 45 Quam primum capienda tibi est occasio prima,
Ne rursus quæras quæ jam neglexeris ante.
- 46 Morte repentinà noli gaudere malorum :
Felices obeunt, quorum sine crimine vita est.
- 47 Cum conjux tibi sit, nec res, & fama laboret ;
Vitandum ducas inimicum nomen amici.
- 48 Cum tibi contingat studio cognoscere multa,
Fac discas multa, & vites nescire doceri.
- 49 Miraris verbis nudis me scribere versus ?
Hos brevitatis sensus fecit conjungere binos.

Eras. Rot. in Epist. ad Job. Nivum.

EGO nihil fastidiendum duco, quantumvis humile,
quod ad bonas pertinet literas, nedum hosce versus
tanta Romani sermonis munditie, tamq; ad bonos mores
conducibiles.

Excel-

Excellent Sayings of
the Seven Wise men
of Greece.

I OF PERIANDER of
Corinth.

Please all Men.
Rashness is dangerous.
Pleasures are always mortal,
but Honours immortal.

Be the same to your Friends
when they are in Ad-
versity.

5 Filthy gain is a very bad
thing.

Conceal thine own Misfor-
tune lest thou make thine
Enemies rejoice.

Stick to the Truth.

Hate Violence.

Moderate Pleasure.

10 Follow Godliness.

Abstain from Vices.

Be pitiful to them that hum-
bly intreat thee.

Frequent the Company of
wise Men.

Have good Men in esteem.

15 Avoid disgrace.

Dicta insignia septem
SAPIENTUM
Græciæ.

I. PERIANDRI
Corinthii.

OMnibus placeto.
Periculosa temeritas.
Semper voluptates sunt
mortales, honores au-
tem immortales.
Amicis adversa fortunâ
utentibus idem esto.

5 Lucrum turpe res pessi-
ma.

Infortunium tuum cела-
to, ne voluptate affi-
cias inimicos.

Veritati adhæreto.

Violentiam oderis.

Voluptati tempera.

10 Pietatem sectare.

A vitiis abstine.

Supplicibus misericors
esto.

Sapientum utere consue-
tudine.

Bonos in pretio habeto.

15 Probrum fugito.

*Do those Things of which it
may not repent thee.*

*Imitate that which is Just
Honour those that are well
deserving.*

Hate slandering.

20 *When you have mistaken,
change your Resolution.*

*Show your self ready to
pleasure all Men*

Fear the Magistrates.

*Perform whatsoever thou
hast promised.*

Do the things that are Just

25 *Give place to great Men.*

Refrain from an Oath.

*Commend things that are
Honest.*

Recompence a good turn.

Rest is a good thing.

30 *Instruct your Children.*

Hate Controversie.

*Heed the things which con-
cern thee.*

Answer in time.

Envy no Body.

35 *Rule your Eyes.*

Cherish hope.

*Be affable, or easie to be
spoken to.*

Keep lasting Friendship.

Follow Concord.

40 *Do not speak for Favour.*

Trust not to the time.

Grieve not for every thing

Show respect to thine Elder.

*Ea facito quorum non
possit pœnitere.*

Quod justum est imitare.

Bene meritos honora.

Calumniam oderis.

20 *Cum erraris, muta con-
siliū.*

*Omnibus teipsum præ-
be.*

Magistratus metue.

*Quicquid promiseris fa-
cito.*

Age quæ justa sunt

25 *Principibus cede.*

A jurejurando abstine.

Laudato honesta.

Beneficium repende.

Bona res quies.

30 *Liberos institue.*

Litem oderis.

*Audi quæ ad te perti-
nent.*

Responde in tempore.

Nè cui inideas.

35 *Oculos moderare.*

Spem fove.

Affabilis esto.

*D uturnam amicitiam
custodi.*

Concordiam sectare.

40 *Ne loquaris ad gratiam.*

Nè tempori credideris.

Nè quavis de re doleas.

Seniorem reverere.

24 Sayings of the Seven Wise Men.

Spare as if thou wert immortal.

45 *Hope as if thou wert mortal.*

Be not lifted up with praise.

Give place to great Men.

Think on mortal Things

Do not a wrong the first

50 *Gnaw not upon a dead Man.*

Advise blamefly.

Do not neglect thy self.

Die for thy Country.

*Beget Children of Women
that are free born.*

Conceal a Secret.

55 *Wait for an Opportunity.*

Bestow with profit.

Avoid Grief.

Make use of thy Friends.

Delight thy Friends.

2. Of Bias of Priene.

Behold thy self in a looking-glass, and if thou shalt seem to be beautiful, do those things which become thy beauty; but if thou beest ill favoured, recompense that with thy fair

Parcito tanquam immortalis.

45 *Sperato tanquam mortal*

Ne efferaris gloria.

Cede magnis.

Mortalia cogira.

Ne prior injuriam facias.

50 *Mortuum ne rodito.*

Consule inculpaté.

Teipsum ne negligas.

Mortem oppetere pro patria

Ex ingenuis liberos crea.

Arcanum cela.

55 *Opportunitatem expecta.*

Largire cum utilitate.

Dolorem fuge.

Amicis utere.

Delecta amicos.

2. Biantis Prienæi.

IN speculo teipsum contemplant, & si formosus apparebis, age quæ decent formam; sin deformis, quod in facie minus est, id morum pensato,

*carriage that is not so fair
in thy face.*

5. *Speak not evil of God, but
hearken after him.*

Hear much, speak little.

*First Understand what thou
hast to do, and then fall to
thy work.*

*Praise not an unworthy man
for his riches.*

*Take a thing by perswasion,
not by force.*

10. *Get trouble in thy youth,
and wisdom in old age.*

3. Of Pittacus of Mitylene.

DO not tell those things
aforehand which you
are about to do, for if thou
be disappointed, you will be
laughed at.

*Restore that which is given
you to lay up.*

*When thou art hurt by thy
friends in small matters,
bear with them.*

*Give no bad language to your
friends.*

pensato pulchritudine.

5. *De numine ne male lo-
quare, quid sit autem
ausculta.*

*Audito multa, loquere
pauca.*

*Prius intellige, & deinde
ad opus accede.*

*Nè ob divitias laudâris vi-
rum indignum.*

Persuasione cape, non vi.

10. *Compara in adolescen-
tia quidem molestiam,
in senectute verò sapi-
entiam.*

3. Pittaci Mityle- næi.

QUæ facturus es, ea ne
prædixeris, frustratus
enim rideberis.

Depositum redde.

*A familiaribus in minutis
rebus læsus feras.*

Amicis nè maledixeris.

Be the Maſter over your Wife.

Look for the ſame things from your Children which you ſhall do to your Parents.

Be not ſlothful.

Contend not with thy Parents, although thou ſpeak Reason.

Bear not a command, before thou haſt learned to obey.

10. *Mock not a man in miſery. Take heed you do not deſire thoſe things that cannot be done.*

Do not be haſty to ſpeak. Know thy ſelf.

Above all things worſhip God.

15. *Reverence thy Parents. Reftrain Pleaſure.*

Do not think thine Enemy thy Friend.

Be not a Fudge amongſt Friends.

Let not thy Tongue run before thy wit.

20. *Obey the Laws.*

Do nothing too much.

Be willing to bear.

Put away Enmity.

Marry a Wife of thine equals, leſt if thou marrieſt one of them that are richer than thou, thou get thee Maſters, not Kinſfolks.

Uxori dominare.

Quæ feceris parentibus eadem à liberis expecta.

Deſidioſus ne eſto.

Ne contende cum parentibus, ſi juſta dixeris.

Ne geras imperium priuſquam parere didiceris.

(ſeris.

10. *Infortunatum ne irri- Quæ fieri non poſſunt cave ne concupiſcas.*

Ne ſeſtinaveris loqui.

Noſce teipſum.

Ante omnia venerare Numen.

15. *Parentes reverere.*

Voluptatem coerce.

Inimicum ne putes amicum.

Inter amicos ne ſis iudex.

Ne Lingua præcurrat mentem.

20. *Legibus pare.*

Ne quid nimis.

Audito libenter.

Inimicitiam ſolve.

Uxorem ducito ex æqualibus, ne, ſi ex ditioribus duxeris, dominos tibi pares, non affines.

4. Of Cleobulus of
Lindius.

BE not puffed up at any
Time.
Turn over thy Books again.

Judge justly.
Forbear bad Language.

5. Overcome thy Parents with
Forbearance.

Cast not off an Inferiour.
Throw not thy self headlong
into Danger.

Love thy friends things, and
keep them as if they were
thine own.

Do not to another Man that
which thou hatest.

10. Threaten no body, for that
is a Womanish thing.

Go sooner to thy Friends that
are in Misery, than to them
that are in Prosperity.

A Stone is the Trier of Gold,
and Gold of Men.

A Liar depraveth his Life
with Slandring.

15. Whosoever is discreet
and wise hateth Liars.

Have a care of thy House.

Instruct thy Children that
are most dear to thee.

Do Good to good Men.

4. Cleobulus
Lindius.

NE sis unquam elatus.
Libros revolve.

Iustè judicatio.
A maledicentia temperato.

5. Parentes patientiâ vince.

Inferiorem ne rejicias.
Ne teipsum præcípites in
discrimen.

Res amici diligas, & perin-
de serves ut tuas.

Quod oderis, alteri ne fe-
ceris.

10. Ne cui miniteris, est
enim muliebre.

Citiùs ad infortunatos ami-
cos quàm fortunatos pro-
ficiscere.

Lapis auri index, aurum
hominum.

Mendax calumniâ vitam
corrumpit.

15. Mendaces odit quisquis
prudens ac sapiens.

Domûs curam age.

Liberos tibi charissimos
erudi.

Bonis benefacito.

D 2

Throw

Throw away suspicion.

20. *Remember a courtesie received.*

Do not covet other mens things.

Nothing is more precious than a vow.

5. Of Chilo of Lacedæmon.

K *Now thy self.*
Covet nothing that is too much.

Misery is an attendant upon debts and suits

Exercise temperance.

5. *Obey the time.*

Please the multitude.

Be approved in thy behaviour.

Hate Slanders.

Do not envy any man's things that are mortal.

10. *Avoid filthy things.*

Get an estate honestly.

Use wisdom.

Do not suspect any thing.

Be not burthensome.

6. Of Solon of Athens.

W *Orship God.*
Relieve thy friends.

Suspicionem abjicito.

20. *Beneficii accepti memento.*

Aliena nè concupiscas.

Voto nihil pretiosius.

5. *Chilonis Lacedæmonii.*

N *Ose teipsum.*
Nihil nimium cupias

Comes æris alieni atque litis est miseria.

Temperantiam exerce.

5. *Tempori pare.*

Multitudini place.

Moribus probatus esto.

Oderis calumnias.

Nè cui invid eas mortalia.

10. *Turpia fuge.*

Iuste rem para.

Sapientiâ utere.

Ne quid suspiceris.

Ne fueris onerosus.

6. *Solonis Atheniensis.*

D *Eum cole.*
Ameis succurre.
Sustain

Sustain the truth.

Obey the Laws.

5. *Moderate thine anger.*

Hate bad Men.

Reverence thy Parents.

Envy no body.

Do not swear.

10. *Consider what is honest.*

Commend vertue.

Veritatem sustineto.

Legibus pareto.

5. *Iracundiæ moderare.*

Malos odio prosequitor.

Parentes reverere.

Nemini invideto.

Ne jurato.

10. *Cogita quod justum est.*

Virtutem laudato.

7. Of Thales of Miletus.

7. *Thaletis Milesii.*

Honour thy Prince.

Be like thy self.

*Take in good part that which
thou hast.*

Follow glory.

5. *Love peace.*

*Pack a tale bearer out of
thy House.*

Try thy friends.

Make a promise to no body.

Abstain from vices.

10. *Have care of thy life.*

*Deserve a commendation
with all Men.*

Pincipem honora.

Similis tui sis.

*Quod adest; boni con
sulito.*

Gloriam sectare.

5. *Pacem dilige.*

*Susurrionem ex ædibus
ejice.*

Amicos probato.

Nemini promittito.

A vitiis abstineto.

10. *Vitæ curam age.*

*Laudatus esto apud om-
nes.*

The Sayings of the Seven Wise-men, out of
Ausonius's Poems.

1. Of Periander.

Profit and Honesty never disagree.
 More wealthy that one grows, more careful be.
 It's ill to wish for Death, and worse to fear it.
 What you must needs do, do it cheerfully.
 5. Of many feared, of many Men beware.
 If Fortune smile, fear to be rais'd too high.
 If Fortune roar, fear under Waves to lye.

2 Of Bias.

What is the sum of good? A Conscience free from blame.
 What is a man's greatest blame? Only another man.
 Who's rich? Who nothing craves. Who's poor? Who covets
 What is a Matron's best Portion? Chastity. (more.
 5. What Woman's chaste? Of whom Fame fears to lye.
 What is a wise Man's Work? When hurt he may, to nill.
 What is the Fool's? When he can do no hurt, to will.

3. Of Pittacus.

WHO cannot hold his Tongue knows not to speak.
 One good Man's word I wish rather than many bad.
 He's mad that envies proud and prosperous Men.
 He's mad that laughs at poor Men's Misery.
 5. Obey that Law which you your self have made.
 When Things go well, Friends upon thee will flow.
 When Things go ill, but few Friends thou canst know.

Disfa

Dicta Septem Sapientum, ex Ausonii Carminibus.

1. *Periandri.*

Nunquam discrepat utile à decoro.
 Plus est sollicitus, qui magis beatus.
 Mortem optare malum, timere pejus.
 Faxis ut libeat, quod est necesse.

5. Multis terribilis caveto multos.
 Si Fortuna juvat, caveto tolli.
 Si Fortuna tonat, caveto mergi.
-

2. *Biantis.*

Quænam summa boni? Mens quæ sit conscia recti.
 Pernicies homini quæ maxima? Solus homo alter.
 Quis dives? Qui nil cupiat. Quis pauper? Avarus.
 Quæ dos matronis pulcherrima? Vita pudica.
 5. Quæ casta est? De quâ mentiri fama veretur.
 Quid prudentis opus? Cum possit, nolle nocere.
 Quid stulti proprium? non posse & velle nocere.

3. *Pittaci.*

Loqui ignorabit, qui tacere nescit.
 Bono probari mallet, quàm multis malis.
 Demens superbis invidet felicibus.
 Demens dolorem ridet infelicium.
 5. Pareto legi, quisquis legem sanxeris.
 Plures amicos re secunda compares.
 Paucos amicos rebus adversis probes.

4. Of Cleobulus.

- T**HE more thou may'st, the more thou should'st forbear.
 A poor man undeserved is Fortunes blame.
 No man long prospers in his vices.
 Spare others much, but not thy self one jot.
 5. Good men to good to yield, is them to spare.
 Ancestors praise to them scarce given is.
 Children oft hear what Parents did amiss.
-

5. Of Chilo.

- I**'M loth my meaner fear, or better scorn me.
 So think of Death, as to care less for health.
 Sad things overcome by courage or by friend.
 If well thou hast done, do not call it to mind.
 5. Old age is pleasing which like youth doth seem.
 Youth is more pleasing which men old age deem.
-

6. Of Solon.

- I** Say one's happy when this life is done.
 Match like to like, what is unlike will jar.
 Honours do seldom come by chance.
 Thy friend blame closely, praise him publicly.
 5. Honour that's got by worth exceeds descent.
 What will it boot to beed if thy lot certain be ?
 Why should one fear, if things lie in uncertainty?
-

7. Of Thales.

- D**Aring some ugly thing, thy self, as witness fear.
 Life fades, Death's glory never doth decay.

4. Cleobuli.

4. *Cleobuli.*

- Q**uanto plùs liceat, tam libeat minùs.
Fortunæ invidia est immeritus miser.
Felix criminibus nullus erit diu.
Ignosces aliis multa, nihil tibi.
5. Parcit quisque bonis proderè vult bonos.
Majorum meritis gloria non datur.
Turpis sæpe datur fama minoribus.
-

5. *Chilonis.*

- N**olo minor me timeat, despiciatve major.
Vive memor mortis, immemor ut sis salutis.
Tristia cuncta exsuperes, aut animo, aut amico.
Tu bene si quid facies, non meminisse fas est.
5. Grata senectus homini quæ parilis juventæ.
Illa juvenus gratior quæ similis senectæ.
-

6. *Solonis.*

- D**ico tunc vitam beatam fata cum peracta sunt.
Par pari jugato conjux, diffidet quod impar est.
Non erunt honores unquam fortuiti muneris.
5. Clam coarguas propinquum, sed palam laudaveris.
Pulchrius multo parari, quam creari nobilem.
Certa decreta fors est, quid cavere proderit.
Sive sunt incerta cuncta, quid timere convenit.
-

7. *Thaletis.*

- T**urpe quid ausurus, te, sine teste time.
Vita perit, mortis gloria non moritur.

What

- What thou intendest to do, forbear to tell.
 What thou canst not avoid, it's Grief to fear.*
 3. *When you in earnest chide, you help your Foe.
 Haste not too much, enough, let that suffice.*
-

Publius's Stage-Verses, or Seneca's Proverbs.

- E** *Very thing is none of our own that comes by wishing.
 Expect from another what you do to another Man.
 A Mind that knows how to take heed, knows how to go
 safely about a thing.
 Agreement makes mean Helps strong.*
 5. *Love is taken up, but not laid down at one's pleasure.
 A Woman either loves or hates, she knows no third thing.
 Suspicion inclines to the wrong side.
 Love thy Father if he be kind, if otherwise bear with him.
 Thou must have an Eye to that which thou mayest lose.*
 10. *Thou makest thy Friends faults thine own, if thou suffer 'em.
 The serving another man is hard to a man that is born free.
 He that wrangleth with a drunkard hurts one that is absent.
 An angry VVoer tells himself many a Lye.
 A covetous Man himself is the cause of his own Misery.*
 15. *A Lover knows what he desires, but considers not whe-
 ther it be good or no.
 A Lover dreams of that which he conceits when he is waking.
 Any Report adds to a Calamity.
 Love cannot be extorted, it may pass away.
 You may appease a VVoers Anger with Tears.*
 20. *A VVoman is then good when she is openly bad.
 You may easily couzen a covetous Man if you be not such a
 A God can scarcely be in love and be wise. (one your self.
 A covetous Man doth nothing well but when he dies.
 Age bewrayeth it self while it is cunningly concealed.*
 25. *A covetous man grieves more for a loss than a wise man doth
 VVhat harm can you wish a covetous man, but that he may
 live long?*

Quod facturus eris dicere sustuleris.

Crux est si metuas, vincere quod nequeas.

5. Cum vero objurgas, sic inimico juvas.

Nil nimium, satis est; ne sit & hoc nimium.

Mimi Publiani, sive Senecæ Proverbia.

A Lienum est omne quicquid optando evenit.

Ab alio expectes alteri quod feceris.

Animus vereri qui scit, scit tutò aggredi.

Auxilia humilia firma consensus facit.

5. Amor animi arbitrio sumitur, non ponitur.

Aut amat, aut odit mulier, nihil est tertium.

Ad tristem partem strenua suspicio.

Ames parentem, si æquus est; sin aliter, feras.

Aspicere oportet quod possis deperdere.

10. Amici vitia si feras, facis tua.

Aliena homini ingenuo acerba est servitus.

Absentem lædit cum ebrio qui litigat.

Amans iratus multa mentitur sibi.

Avarus ipse miseriæ causa est suæ.

15. Amans quid cupiat, scit, quid sapiat, non videt.

Amans, quod suspicatur vigilans, somniat.

Ad calamitatem quilibet rumor valet.

Amor extorqueri non potest, elabi potest.

Ab amante lacrymis redimas iracundiam.

20. Apertè mala cùm est mulier, tum demum est bona.

Avarum facilè capias, ubi non sis idem.

Amare & sapere vix Deo conceditur.

Avarus, nisi cùm moritur, nihil rectè facit.

Astutè, dum celatur, se ætas indicat.

25. Avarus damno potius quam sapiens dolet.

Avaro quid mali optes, nisi ut vivat diu?

One must believe a grieving mind nothing.

Another man's thing likes us, and ours likes another the best.

To wooe is a pleasure in a young man, and a fault in an old man.

30. *When an old Woman plays she makes Death sport.*

The same person that makes loves wound doth cure it.

He makes haste to repent that judgeth rashly.

Prosperity getteth friends, and adversity trieth them.

A Dice player, the better he is at his Game, he is so much the worse man.

35. *Bending breaks a Bow, and slackness the mind.*

It is twice welcome, if you offer on your own accord what is necessary. (one.

He that knows not how to bestow a benefit, unjustly begs

It is good to see by another mans harm what things are to be avoided.

To receive a courtesie is to sell ones liberty.

40. *An hour is not so good to any body that it is not ill to some.*

It's a double death to any body to die at another's pleasure

He receives more courtesie that knows how to requite them

You sin twice when you humour him that sins.

A mild disposition provok'd is far more grievously angry.

45. *A man's death is good which puts an end to the evils of his Life.*

He hath received a courtesie by doing one, that did it to a deserving person.

Venus is sweetned by fair means, not by a great hand.

An honest man never humoureth one that doth amiss.

He that saith he hath done a courtesie begs one.

50. *A loving disposition is the greatest friendship.*

Often to bestow a courtesie is to teach one to requite it.

To imitate the words of goodness is the greater malice.

A mans good opinion is safer than money.

A good thing though it be suppress'd, is not extinguished.

55. *He conquers twice that conquers himself in victory.*

Animo.

Animo dolenti nihil oportet credere.
Alienum nobis, nostrum aliis, plus placet.

Amare juveni fructus est, crimen seni.

30. Anus cum ludir, morti delicias facit.
Amoris vulnus, idem, qui sanat, facit.
Ad pœnitendum properat citò qui judicat.
Amicos res optimæ parant, adversæ probant.
Aleator, quantò in arte est melior, tantò est nequior.

35. Arcum intentio frangit, animum remissio.
Bis est gratum, quod opus est ultrò si offeras.

Beneficium dare qui nescit injustè petit.
Bonum est fugienda aspicere alieno in malo.

- Beneficium accipere, libertatem vendere est.
40. Bona nemini hora est ut non alicui sit mala.

Bis cuique mori est, alterius arbitrio mori.
Beneficia plura recipit qui scit reddere.

- Bis peccas cùm peccanti obsequium accommodas.
Bonus animus læsus gravius multo irascitur.
45. Bona mors est hominis vitæ quæ extinguit mala.

Beneficium dando accipit, qui digno dedit.

- Blanditio non imperio, fit dulcis *Venus*.
Bonus animus nunquam erranti obsequium accommo-
Beneficium se dedisse qui dicit, petit. (dat.
Benevolus animus maxima est cognatio.
50. Beneficium sæpe dare, docere est reddere.
Bonitatis verba imitari, major malitia est.
Bona opinio hominis tutior pecunià est.
Bonum tametsi supprimitur non extinguitur.
55. Bis vincit qui se vincit in victoria.

*A Kind Man studies an Opportunity to give.
He is twice killed that dieth by his own weapons.
He sleeps well that doth not feel how ill he sleeps.
An honest Man in want is the blame of good Men.*

60. *A good Name keeps its own lustre in the dark.
Good Intentions, tho' they come short, yet they are not lost.*

*He loseth his Money well, when a guilty Person bribes the
Judge.*

*He wrongeth good men, whosoever spares them that are bad.
Severity in a good Man is the next to Justice.*

65. *Anger quickly dyeth with a good Man.
It is a good Shame which discovereth the Danger.
Mercy gets good Succour.*

Common use of good things is very bad.

70. *When you bestow a courtesie upon worthy Persons you en-
Reproach is cruel in Adversity. (gage all.*

We must omit no Opportunity to beware.

*To one that you are always giving, when you deny him,
you bid him take it by force.*

*An intemperate Patient makes a cruel Doctor.
They hate his Life whose Death Friends wait for.*

75. *No Man is quickly Friends with an Enemy.*

A Danger that is slighted comes the sooner.

*A Wife that is chaste towards her Husband commands him
by obeying him.*

A proud Man's Glory doth quickly become his Disgrace.

You may better overcome one by Advice than by Anger.

80. *Patience is a Remedy for every Grief.*

When Vices afford Profit, he sins that doth well.

It is better to be scorned than to commit Folly.

*A merry talking Companion upon the High way is as good as
The Prosperity of the wicked quickly comes to nought. (a Coach.*

85. *He leaveth an Imputation upon Life who desires Death.
He that is suffer'd to do more than is fitting, will do more
than is lawful.*

To chide when there is need of advice, is to condemn.

The Day following is a Scholar to the Day before it.

Benignus

Benignus etiam dandi causam cogitat.

Bis interimitur qui suis armis perit.

Bene dormit, qui non sentit quam malè dormiat.

Bonorum crimen est honestus miser.

60. Bona fama in tenebris proprium splendorem obtinet.

Bene cogitata, si excidunt, non occidunt.

Bene perdit nummos iudici cum dat nocens.

Bonis nocet quisquis pepercerit malis.

Bonum apud virum justitiæ proxima est severitas.

65. Bonum apud virum cito moritur iracundia.

Bona turpitudine est quæ periculum indicat.

Bona comparat præsidia misericordia.

Bonarum rerum consuetudo pessima est.

Beneficium dignis ubi das, omnes obligas.

70. Crudelis in re adversa est objurgatio.

Cavendi nulla est demittenda occasio.

Cui semper dederis, ubi neges, rapere imperas.

Crudelem medicum intemperans æger facit.

Cujus mortem amici expectant, vitam oderunt.

75. Cum inimico nemo in gratiam cito redit.

Citiùs venit periculum quod contemnitur.

Castà ad virum matrona parendo imperat.

Cito ignominia fit superbi gloria.

Consilio meliùs vincas, quàm iracundia.

80. Cuius dolori remedium est patientia.

Cum vitia prosunt peccat qui rectè facit.

Contemni est levius, quam stultitià percuti.

Comes facundus in via pro vehiculo est.

Cito improborum lætitia in perniciem cadit.

85. Crimen relinquit vitæ qui mortem appetit.

Cui plus licet quam par est, plus vult quam licet.

Damnare est objurgare, cum consilio est opus.

Discipulus est prioris posterior dies.

*You must be long in preparing War that you may overcome
the sooner.*

90. *You have called him all the ill names that can be when
you have called a man ungrateful.*

Speak not evil of thine enemy, if thou thinkest it.

To consider what may be good is the safest delay.

Grief grows less when it has not wherewith to increase it.

It is a lie, that a Woman doth learn not to weep.

95. *Concord is made more intire by discord.*

We must consider long of what we must but once resolve

We must not readily hearken to accusations. (upon.

Whilst Life is pleasing, then is the best dying.

Gain with an ill Name is to be called loss.

100. *The valour of the Soldiers consists in the discretion of
the Commander.*

*What a day bestows be afraid to lose it, it comes quickly
to take it away.*

A thing foregone that is not known, is not lost.

Pain inforceth even innocent persons to lie.

Faith is honestly kept even in a bad matter.

105. *Even speed is a delay when there is a Desire.*

A wise man mendeth his own faults by another man's.

Men in misery take too much, or too little thought.

Sometime it is even good to forget what you know.

Fortune is thought to be a Goddess by Peoples gain.

110. *To avoid a lust is to conquer a Kingdom.*

*When a banished man hath no dwelling, he is like a dead
man without a Grave.*

Even they that do an injury detest it.

*It is fit to take a weapon from, and not to give one to
an angry man.*

To deny himself to his own Country, is to endure banish

115. *Even one hair hath its shadow. (ment.*

Alas! what a miserable thing it is to become old by fearing

He is fair even to his Enemy that hath faith in his counsel

*A fall hurts them that are in a higher place a great deal
the more.*

*He that hath lost his credit, with what can he maintain
himself after? When*

Diu apparandum est bellum, ut vincas celerius.

90. Dixeris maledicta cuncta, cum ingratum hominem dixeris.

De inimico ne loquare malum, si cogites.

Deliberare utilia mora tutissima est.

Dolor decrescit, ubi quo crescat non habet.

Dediscere flere foeminam, est mendacium.

95. Discordia fit charior concordia.

Deliberandum est diu, quod statuendum est semel.

Difficilem oportet aurem habere ad crimina.

Dum vita grata est, mortis conditio optima est.

Damnum appellandum est cum mala fama lucrum.

100. Ducis in consilio posita est virtus militum.

Dies quod donat, timeas amittere; citò raptum venit.

Dimissum, quod nescitur, non amittitur.

Etiam innocentes cogit mentiri dolor.

Etiam peccato rectè præstatur fides.

105. Etiam celeritas in desiderio mora est.

Ex vitio alterius sapiens emendat suum.

Et deest & superest miseris cogitatio.

Etiam oblivisci quod scis interdum expedit.

Ex hominum quæstu facta fortuna est dea.

110. Effugere cupiditatem, regnum est vincere.

Exuli ubi nusquam domus est sine Sepulchro est tanquam mortuus.

Etiam qui faciunt, odio habent injuriam.

Eripere telum, non dare irato decet.

Exilium est pati, se denegare patriæ.

115. Etiam capillus unus habet umbram suam.

Eheu quam miserum est, fieri metuendo senem!

Etiam hosti est æquus, qui habet in consilio fidem.

Excelsis multo facilius casus nocet.

Fidem qui perdit, quò se servet in reliquum?

120. When fortune flattereth she comes to catch.
 You may easilier get an estate than keep it.
 A handsome face is a silent commendation.
 He is entreated in vain that cannot shew pity.
 It is a couzenage to receive what you are not able to restore.
125. Fortune makes him a fool whom she makes too much on.
 He confesseth the fault that avoids the tryal.
 Prosperous wickedness is the undoing of good men.
 Thou must bear, and not blame what thou canst not avoid.
 Future things so fight, as they suffer themselves to be overcome.
130. Wronged patience doth oft become fury.
 Feigned things will quickly come to their own nature.
 He that loseth his credit can lose nothing else.
 Gentleness of disposition carries one on to folly.
 Credit, as the Soul, never returns thither whence it went.
135. No body ever lost his credit, but he that had it not.
 Fortune is not content to hurt one once.
 Wrath is a thunder-bolt, where it dwells with power.
 When thou art grown Old, thou shalt strive to no purpose to be young again.
 A false slander is a malicious lye.
140. To rule a woman's Nature is the despair of all men.
 Enture things easie that you may bear them that are difficult.
 Fortune doth none more good than council doth.
 Fortune is of glass, which when it shines it is broken.
 Thou must bear what doth thee hurt, that thou may'st thorowly bear what doth thee good.
145. Fortune that no man seeth, maketh one acceptable.
 Thriftiness is the misery of a good report.
 That prejudice is heavy which hath not a judgment.
 The wrath of an honest man is very heavy. (deed.
 That mind is grievously punished which repents after the
150. A grieved mind hath not a doubtful sentence.
 Every evil is grievous that lieth under a mask.
 Whatever befalls that never was tried before, doth hurt worse.
 The enemy is most greivous that lurketh in ones breast.
 The rule of custom is most troublesom.

120. Fortuna cùm blanditur, captatum venit.
Fortunam citiùs reperias quàm retineas.
Formosa facies muta commendatio est.
Frustra rogatur qui misereri non potest.
Fraus est accipere quod non possis reddere.
125. Fortuna nimium quem fovet, stultum facit.
Faterur facinus, is qui iudicium fugit.
Felix improbitas optimorum est calamitas.
Feras non culpes, quod vitari non potest.
Futura pugnant, ut se superari sinant.
130. Furor fit læsa sapiùs patientia.
Ficta citò ad naturam redierint suam.
Fidem qui perdit nil potest ultra perdere.
Facilitas animi ad partem stultitiæ rapit,
Fides, ut anima, unde abiit nunquam eò redit.
135. Fidem nemo unquam perdit, nisi qui non habet.
Fortuna obesse nulli contenta est semel.
Fulmen est, ubi cum potestate habitat iracundia.
Frustra, cum ad senectam ventum est, repetes adolescentiam.
Falsum maledictum malevolum mendacium est.
140. Fœminæ naturam regere, desperare est omnium.
Fer difficilia, ut facilia feras.
Fortuna nulli plus quam consilium valet.
Fortuna vitrea est, quæ cum splendet, frangitur.
Feras quod lædit, ut quod prodest perferas.
145. Facit gratum fortuna quam nemo videt.
Frugalitas miseria est rumoris boni.
Grave præiudicium est, quod iudicium non habet.
Gravissima est probi hominis iracundia.
Gravis animi pœna est, quem post factum poenitet.
150. Gravis animus dubiam non habet sententiam.
Grave est malum omne quod sub aspectu latet.
Graviùs nocet quodcunque inexpertum accidit.
Gravior inimicus, qui latet sub pectore.
Gravissimum est imperium consuetudinis.

155. *A great crime doth hurt, even when it is but lightly
spoken of.*
Alas, how hard a thing is the keeping of ones renown !
A man is not in his own body when he is angry.
Alas how much is he to be feared that thinks it safe to die !
A man that is pitiful to a man in misery remembers himself.
160. *It is an honest disgrace to die for a good cause.*
He that doth good in prosperity, bath succour in adversity.
*Alas, what a miserable thing it is to be hurt of him of
whom you cannot complain !*
Poverty bids a man try many things.
*Alas, how miserable is that pain which may not speak in
the torment !*
165. *Alas, what things to be repented of do men run into, by
living long !*
A fair speech bath its poyson.
A man dyeth so often as he loseth his Children.
*A man always carries one thing toward himself, and thinks
another thing towards another.*
An honest report is a good patrimony.
170. *A man feels it not if he finds profit by his smart.*
He serves honestly that yields to the times.
A man bath his life lent him, not given him.
It is better to know ones heir, than to seek one.
An heirs weeping is laughing under a Vizard.
175. *Often Marriages have room for a curse.*
An inferior startles at what a superior doth amiss.
To revenge an enemy is to receive another life.
Have a care that no body hate thee thro' thine own demerit.
When you hold one against his will, you haste him to be gone.
180. *You wrong breeding when you intreat an unworthy man.*
*A covetous man is good to no body, and he is worst to
himself.*
He doth a courtesie twice to a poor man that doth it quickly.
Desire of more amongst riches, is a rich want.
He inviteth a fault that passeth by an offence. (eth.
185. *There is nothing pleasant but that which variety refresh-*
A generous spirit minds not an affront. One

155. Grave crimen, etiam cum dictum est leviter, nocet.
Heu quam difficile est gloriæ custodia!
Homo extra corpus est suum cūmira scitur.
Heu quam est timendus, quicunq; mori tutum putat!
Homo qui in homine calamitoso est misericors, me-
(minit sui.
160. Honeſta eſt turpitudō pro bonā cauſa mori.
Habet in adverſis auxilia qui in ſecundis commodat.
Heu, quā miferum eſt lædi ab illo de quo non poſſis
(queri!
Hominem experiri multa paupertas jubet.
Heu dolor quam miſer eſt, qui in tormento vocem
(non habet!
165. Heu, quam pœnitenda incurrunt homines, vivendo
(diu!
Habet ſuum venenum blanda oratio.
Homo toties moritur, quoties amittit ſuos.
Homo ſemper in ſeſe aliud fert, in alterum aliud
(cogitat.
- Honeſtus rumor alterum eſt patrimonium.
170. Homo neſcit, ſi dolore fortunam invenit.
Honeſtè ſervit qui ſuccumbit tempori.
Homo vitā commodatus, non donatus eſt.
Hæredem ſcire utilius eſt, quā quærere.
Hæredis fletus ſub perſonā riſus eſt.
175. Habet locum maledicti crebræ nuptiæ.
Inferior horret quicquid peccat ſuperior.
Inimicum ulciſci vitam accipere eſt alteram.
Id agas, ne quis tuo te merito oderit.
Invitum cum retineas, exire incitas.
180. Ingenuitatem lædis, cum indignum rogas,
In nullum avarus bonus eſt, in ſe peſſimus.
- Inopi beneficium bis dat, qui dat celeriter.
Inſtructa inopia eſt in divitiis cupiditas.
Invitat culpam qui peccatum præterit.
185. Jucundum nihil eſt niſi quod reſicit varietas.
Ingenuitas non recipit contumeliam,

*One offends without punishment againſt him that offends
but ſeldom.*

One ingrateful perſon wrongs all poor men.

There is no reproach in a poor man's life.

190. *A poor man wants a few things, a covetous man all things.*

So uſe your friend, as to think he may become your enemy.

A ſtout man, or a prosperous man, can endure envy.

Anger is always a lye in love matters.

Envy is angry cloſely, and upon a ſmall occaſion.

195. *Shun an angry man for a while, an enemy for a long
time.*

Forgetfulneſs is the remedy of wrongs.

He that overcomes anger, conquers his greateſt enemy.

No body uſeth to hope for good in afflictions but the innocent.

Huſtineſs is to blame in taking revenge.

200. *It is a wiſe man's part to fear his enemy, tho' never ſo
mean.*

Laughing at men in miſery is even an injury.

The judge is condemn'd, when a guilty man's acquitted.

It is a kind part to pardon, when he is ſorry that is pardoned.

Boldneſs can do very much in doubtful things. (ſends.

205. *A guilty perſon condemns himſelf on the ſame day he of-*

So truſt your friend, that there be no room for any enemy.

An angry man thinks even advice to be a heinous crime.

He badly blames Neptune that again ſuffers Shipwrack.

Honour with an unworthy perſon is inſtead of a diſgrace.

210. *When a new commendation is offered, even the old is
admitted.*

The ſmart of his enemy is the remedy of him that is hurt.

*Fortune is unconstant; ſhe quickly aſks again what ſhe
hath given.*

It is an univerſal law, which bids, Be born and die.

Gain cannot be made without another's loſs.

215. *Wantonneſs and praiſe do never agree.*

The guilty perſon fears the Law, and the innocent Fortune.

Exceſs wants many things, but covetouſneſs all things.

Ingrateful perſons eſpecially teach men to be hard.

He threatneth many that doth a wrong to one. Impunè

Impunè peccat in eum, qui peccat rarior.

Ingratus unus miseris omnibus nocet.

In miseri vita nulla contumelia est.

190. Inopiæ parva defunt, avaritiæ omnia.

Ita amicum habeas, posse ut fieri inimicum putes.

Invidiam ferre aut fortis, aut felix potest.

In amore mendax semper iracundia.

Invidia tacitè, sed minurè, irascitur.

195. Iratum breviter vites, inimicum diu.

Injuriarum remedium est oblivio.

Iram qui vincit, hostem superat maximum.

In malis sperare bonum, nisi innocens, nemo solet.

In vindicando criminosa est celeritas.

200. Inimicum, quamvis humilem, docti est metuere.

In calamitosos risus etiam injuria est.

Judex damnatur, cùm nocens absolvitur.

Ignoscere humanum, ubi, pudet cui ignoscitur.

In rebus dubiis plurimi est audacia.

205. Illo nocens se damnat quo peccat die.

Ita crede amico, ne sit inimico locus.

Iratus etiam facinus, consilium putat.

Improbè Neptunum accusat qui iterum naufragium

Loco ignominiae est apud indignum dignitas. (facit.

210. Laus ubi nova oritur, etiam vetus admittitur.

Læso doloris remedium inimici dolor.

Levis est fortuna, citò reposcit quæ dedit.

Lex universa est, quæ jubet nasci & mori.

Lucrum sine damno alterius fieri non potest.

215. Lascivia & laus nunquam habent concordiam.

Legem nocens veretur, fortunam innocens.

Luxuriæ defunt multa, avaritiæ omnia.

Malignos fieri maximè ingrati docent.

Multis minatur qui uni facit injuriam.

220. *All delay is diftaftful, yet it makes men wife.*

It is a bad caufe which requires pity.

It is a happy mans lot to die before he calleth death.

It is a miserable thing to be forced to keep that ſilent which you deſire to ſpeak.

That fortune is moſt miserable that wants an enemy.

225. *He is to be called bad, that is good for his own ends.*

A bad man is the worſt, when he feigns himſelf good.

When fear cometh, ſleep hath but ſeldom place.

Thou muſt needs die, but not ſo oft as thou wouldſt.

It is badly done, whatever is done with relying upon fortune

230. *He that ſends a preſent to a dead man, takes from himſelf and gives him nothing.*

A maſter that is afraid of his ſervants is leſs than a ſervant.

A true heir is rather born than written.

Women out ſtrip men in bad counſel.

It is bad pleaſure to uſe our ſelves to other folks things.

235. *That is kept with a great deal of danger which pleaſeth many.*

The cure is bad when any thing of nature is loſt.

Bad natures never need teaching.

To live without danger is not to know miſery.

They live ill who think they ſhall always live.

240. *By conſtruing a foul word you will make it worſe.*

That patient deals badly with himſelf, that makes his Phyſician his heir.

He is leſs deceived that is ſooner denied.

Goodneſs changeth it ſelf, which an injury provokes.

When a woman muſeth all alone, ſhe muſeth ſome miſchief.

245. *He that will do a ſhrewd turn will every where find an occaſion.*

A naughty natured man feeds on his own nature.

He ought to fear many whom many fear.

The greateſt command is loſt by badly commanding.

A Woman that is married to many men doth not pleaſe

250. *It is bad Counſel which cannot be altered. (many.)*

It is the beſt for an unfortunate perſon to do nothing.

The eyes will not offend at all, if the mind could rule the eyes.
Eſteem

120. Mora omnis odio est, sed facit sapientiam.
Mala causa est, quæ requirit misericordiam.
Mori est felix, antequam mortem invocet.
Miserum est tacere cogi quod cupias loqui.

Miserrima est fortuna quæ inimico caret.

225. Malus est vocandus, qui suâ causa est bonus.
Malus, ubi bonum se simulat tunc est pessimus.
Metus cum venit, rarum habet somnus locum.
Mori necesse est, sed non quoties volueris.
Male geritur quicquid geritur fortunæ fide.

230. Mortuo qui mittit munus, nil dat illi, adimit sibi.

Minor est quam servus dominus qui servos timet.

Magis hæres fidus nascitur quam scribitur.

Malo in consilio foeminae vincunt viros.

Mala est voluptas, alienis assuescere.

235. Magno cum periculo custoditur, quod multis placet.

Mala est medicina, ubi aliquid naturæ perit.

Malæ naturæ nunquam doctrinâ indigent.

Miseriam nescire, est, sine periculo vivere.

Male vivunt qui semper victuros se putant,

240. Maledictum interpretando, facies acrius.

Male secum agit ægrotus medicum qui hæredem facit.

Minus decipitur cui negatur celeriter.

Mutat se bonitas, quam irritat injuria.

Mulier, cum sola cogitat, male cogitat.

245. Malefacere qui vult, nusquam non causam invenit.

Malevolus semper sua natura vescitur.

Multostimere debet, quem multi timent.

Male imperando summum imperium amittitur.

Mulier quæ nubit multis, multis non placet.

250. Malum consilium est quod mutari non potest.

Nihil agere, semper infelici est optimum.

Nihil peccent oculi, si animus oculis imperet.

Nihil

Esteem nothing thine own that may be altered.

A man doth lightly die with the fall (of a house) that is, afraid of the fall (of it.) (fo dallieth.

255. *Thou knowest not what to wish, or what to avoid; the day*

Danger is never overcome without danger.

There is no fortune so good, of which thou may'st not complain.

We men die better no where, than where we had a mind to live.

A covetous man never wants an excuse to deny (one.)

260. *The truth is lost with too much wrangling.*

He is every day condemned that always feareth.

The latter day is always the worse.

It is a ridiculous thing to destroy innocency, in detestation of one that is guilty.

It is a piece of good turn, if thou civilly deny what is desired.

265. *It is a fond thing to fear what cannot be avoided.*

A fearful man calls himself a wary man, and a stingy fellow calls himself a good Husband.

By putting up an old injury, thou $\left. \begin{array}{l} \text{maist avoid} \\ \text{invitest} \end{array} \right\} \text{a new one.}$

A covetous man as well wanteth what he hath, as what he hath not.

O life, that art long to one in misery, and short to one in prosperity.

Erasin. Rot. Epist. to Joh. Nevius.

WHo would slight Publius's Stage verses? which Aulus Gellius calleth very pretty, and Seneca very eloquent ones; and whose sentences (as the same man witnesseth) the greatest Rhetoricians did not think much to imitate.

Nihil proprium ducas quod mutari possit.
Non citò ruinâ perit vir qui ruinam timet.

255. Nescis quid optes, aut quid fugias, ita ludit dies.
Nunquam periculum sine periculo vincitur.
Nulla tam bona est fortuna, de quâ nil possis queri.
Nusquam melius morimur homines quàm ubi libenter
viximus.

Negandi causa avaro nunquam deficit.

260. Nimum altercando veritas amittitur.
Quotidie damnatur qui semper timet.
Quotidie est deterior posterior dies.
Ridiculum est, odio nocentis, perdere innocentiam.

Pars beneficii est, quod petitur, bene si neges.

265. Stultum est timere quod vitari non potest.
Timidus vocat se cautum, parcum sordidus.

Veterem ferendo injuriam { vites
invitas } novam.

Tam deest avaro quod habet, quàm quod non habet.

O vita, misero longa, felici brevis.

Erasm. Rot. Epist. ad Job. Nevium.

Publii Mimos, quis contemnat? quos *Aulus Gellius*
lepidissimos, *Seneca*, disertissimos vocat; cujusque
sententias (ut idem testatur) non piguit summos etiam
Rhetores æmulari.

Cato construed Grammatically, with one row of Latin, and another of English.

1. **S**I Deus est animus, ut carmina dicunt nobis,
If God be a Spirit, as Poets tell us,
 Hic præcipuè sit colendus tibi purà mente.
Let him especially be worshipped of thee with a pure mind.
2. Semper vigila plus, nec esto deditus somno.
Always watch more, and be not given to sleep.
 Nam diuturna quies ministrat alimenta vitiis.
For long continued rest affordeth nourishment to vices.
3. Puta esse primam virtutem compescere linguam;
Think it to be the prime vertue to rule the tongue.
 Ille est proximus Deo qui scit tacere ratione.
He is the nearest to God that knoweth to hold his tongue.
4. Tusperne esse contrarius tibi repugnando. (with reason)
Do thou scorn to be contrary to thyself by being cross.
 Ipse qui diffidet secum, conveniet nulli.
He that falls out with himself will agree with no body.
5. Si inspicias vitam hominum, deniq; si (inspicias) mores.
If thou look into the life of men, lastly (if thou look into their) manners.
 Cum culpent alios, nemo vivit sine crimine.
When they blame others, no man liveth without fault.
6. Relinque (ea) quæ tenes nocitura, quamvis sint chara
Leave (those things) which thou holdest that they will do thee hurt, though they be dear.
 Utilitas debet præponi opibus, tempore.
Benefit ought to be preferred before wealth, in season,
7. Esto constans & lenis, sicut res postulat.
Be brave and remiss as the matter requireth.
 Sapiens mutat mores temporibus sine crimine.
A wise man alters his manners with the times without fault.

8. Crede

8. Crede nil temerè uxori querenti de servis :
Believe not rashly thy Wife complaining of thy servants.
Etenim mulier sæpe odit quem conjux diligit.
For a woman oftentimes hateth whom her Husband loveth.
9. Que cum mones aliquem, nec ipse velit se moneri.
And when thou advisest one, and he is not willing that
himself should be advised.
Si fit charus tibi, noli desistere cœptis.
If he be dear to thee, do not desist from thy beginning.
10. Noli contendere verbis contra verbosos.
Do not strive in words against men full of words.
Sermo datur cunctis, sapientia animi paucis.
Speech is given to all, (but) wisdom of mind to few.
11. Sic dilige alios, ut sis charus amicus tibi.
So love others that thou maist be a dear friend to thy self.
Esio sic bonus bonis, nè mala damna sequantur te.
Be so good to good men, that evil losses may not follow thee.
12. Fuge rumores, ne incipias haberi novus autor.
Shun reports, lest thou begin to be accounted a new author.
Nam nocet nulli tacuisse, nocet locutum esse.
For it hurteth none to have held his peace, it hurteth to
have spoken.
13. Noli certo promittere rem promissam tibi.
Do not certainly promise a thing promised to thee.
Fides est ideo rara, quia multi loquuntur multa.
Faith is therefore rare, because many men speak many things
14. Cum quis laudet te, memento esse tuus iudex.
When one praiseth thee, remember to be thine own judge.
Noli credere plus aliis de te, quam tu tibi.
Do not believe others more concerning thee, than thou (be-)
lievest) thy self.
15. Memento narrare multis officium alterius.
Remember to tell to many the good turn of another.
Atque ipse fileto, cum tu benefeceris aliis.
And do thou thy self hold thy tongue, when thou shalt have
done well to others.
16. Dum senex recenset facta & dicta multorum.
Whilst thou being old rehearst the deeds and sayings of
many men ; Fac

54 Cato construed Grammatically.

Fac quæ iose juvenis feceris succurrant tibi.

See that those things which thy self, being young, hast done may help thee.

17. Ne cures, si quis loquatur tacito sermone.

Do not care, if one speak with a whispering speech.

Ipsè conscius sibi putat omnia dici de se. (of himself)

He that is guilty to himself, thinks all things to be spoken

18. Cum fueris felix, caveto quæ sunt adversa.

When thou shalt be prosperous, take heed of the things that are adverse.

Ultima non respondent primis eodem cursu.

The last things do not answer the first in the same course.

19. Cum dubia & fragilis vita sit tributa nobis.

Seeing a doubtful and brittle life is afforded us.

Noli tu ponere spem tibi in morte alterius.

Do not thou place hope for thy self in the death of another.

20. Cum pauper amicus dat tibi exiguum munus,

When a poor friend giveth thee a small present,

Accipito placide & memento laudare plene.

Accept it chearfully, and remember to praise it fully.

21. Cum natura creârit te nudum infantem;

Seeing nature hath made thee a naked infant;

Memento ferre patienter onus paupertatis.

Remember to bear patiently the Burthen of poverty.

22. Ne timeas illam, quæ est ultima finis vitæ;

Do not fear that which is the last end of life.

Qui meruit mortem, perdit in ipsum quod vivit.

He that feareth death, loseth that very thing that he liveth,

i. e. the pleasure of living

23. Si nemo amicus respondet pro tibi meritis.

If no friend answer thee according to thy deserts;

Noli incusare Deum, sed ipse coerce te.

Do not blame God, but do thou restrain thy self.

24. Utere parce quælitis, ne quid desit tibi.

Use sparingly things gotten, lest any thing be wanting to

Utque serves quod est, semper putato deesse tibi. (thee.)

And that thou may'st keep that which thou hast always, think is is wanting to thee (i. e. that thou wantest.)

25. Ne

Cato construed Grammatically. 55

25. Nè promiseris ulli bis, quod præstare potes ;
Do not promise any man twice, that which thou art able to perform ;

Nè sis ventosus, dum vis haberi urbanus.
Lest thou beest a boaster, whilst thou wouldst be accounted courteous.

26. Qui simulat verbis, nec est fidus amicus corde ;
He that dissembleth in his words, and is not a faithful friend in heart ;

Tu quoque fac simile ; sic ars deluditur arte.
Do thou also do the like ; thus craft is couzned with craft.

27. Noli probare homines nimium blandos sermone.
Do not thou allow of men that are too cunning in their speech.
 Fistula canit dulce, dum auceps decipit volucrem.

The pipe sings sweetly, while the fowler deceiveth the bird.

28. Si nati sint tibi, nec opes, tunc instrue illos

If { Sons be to thee } and not wealth, then instruct them
 { thou hast Sons }

Artibus, quo possint defendere inopem vitam.

In trades ; that they might maintain a poor life.

29. Putato carum quod vile est, vile quod carum.

Esteem that to be dear which is cheap, and cheap which is dear.

Sic nec habebis parvus tibi, nec avarus ulli.

So shalt thou be accounted neither sparing to thy self, nor covetous to any man.

30. Tu ipse nè feceris ea quæ soles culpæ.

Do not thou thy self do those things which thou usest to blame.

Turpe est doctori cum culpa redarguit ipsum.

It is a foul thing for the teacher, when the fault confutes himself.

31. Petito quod est justum, vel quod videatur honestum.

Desire what is just, or what may seem honest.

Nam est stultum petere quod possit negari jure.

For it is a fond thing to desire what may be denied by right.

32. Nolito

56 Cato construed Grammatically.

32. Noli tu præponere ignotum tibi notis.

Do thou not prefer a thing unknown to thee, before things known.

Cognita constant iudicio, incognita casu.

Things known are grounded on judgment, unknown on

33. Cum dubia vita versetur incertis periculis. (chance.)

Seeing our life is conversant amongst uncertain dangers.

Quicumque laboras, pone diem pro lucro tibi.

Whosoever art troubled, account a day for a gain to thee.

34. Cum possis vincere, cede interdum sodali.

When thou maist overcome, give way sometimes to thy companion.

Quoniam dulces amici vincuntur obsequio.

Because sweet friends are overcome by compliance.

35. Ne dubites impendere parva, cum petas magna.

Doubt not to bestow small things, since thou maist desire

Etenim gratia conjungit charos his rebus. (great.)

For favour joyneth together dear friends by these things.

36. Cave inferre litem cum quo gratia juncta est tibi.

With whom good will is joyned to thee.

Take heed you make no brabble

With him that is friends with thee.

Ira generat odium, concordia nutrit amorem.

Anger breeds hatred, concord nourisheth love.

37. Cum dolor urget te in iram ob culpam servorum.

When grief forceth thee to anger for the fault of thy ser-

Ipse moderare tibi ut possis parcere tuis. (vants.)

Do thou moderate thy self that thou maist spare thine own.

38. Interdum vince ferendo quem potes superare.

Sometimes overcome by suffering him whom thou canst conquer.

Enim patientia semper maxima virtus morum.

For patience (is) always the chiefest virtue of

manners.

moral virtues.

39. Potius conserva quæ sunt jam parta labore.

Rather save those things whic are already got with pain.

Cum

Cum labor est in damno, mortalis egestas crescit.

When our labour is in (recovering) loss, deadly poverty increaseth.

40. Cum felix fueris interdum dapnulis notis.

When thou in prosperity shalt be sometimes frank to thy acquaintance.

Et charus amicis, esto semper proximus tibi.

And dear to friends, be thou always nearest to thy self.

LIB. II.

SI forte velis cognoscere cultum telluris,
If perhaps thou wouldst know the Tillage of Land,

Legito Virgilium; quod si mage laboras nosse,

Read Virgil; but if thou rather desirest to know

Vires herbarum, Macer dicet tibi carmine,

The vertues of Herbs, Macer will tell thee in verse.

Si cupis noscere Romana et Civica bella,

If thou desirest to know the Roman and Civil Wars,

Quæras Lucanum, qui dicet prælia Martis.

Get Lucan, who will tell thee the battles of War.

Si libet quid amare, vel discere amare legendo,

If thou hast any mind to love, or to learn to love by reading.

Petito Nasonem; sin autem hæc est cura tibi.

Get Ovid; but if this be thy care,

Ut vivas sapiens, audi, quod possis discere,

That thou maist live wisely, hear, to the end thou maist learn

Per quæ ævum semotum vitiis traducitur.

By what things an age free from vices is spent.

Ergo ades, & discce legendo quæ sapientia sit.

Therefore come, and learn by reading what wisdom is.

1. **M**emento prodesse etiam ignotis si potes.
Remember to pleasure even those thou knowest not,
Est utilius regno, acquirere amicos meritis. *(if thou canst*
It is better than a Kingdom to get friends by desert.

2. Mitte inquirere arcana Dei, que quid cœlum sit. *(is.*
Forbear to inquire after the secrets of God, and what heaven

58 Cato construed Grammatically.

Cùm sis mortalis, cura quæ sunt mortalia.

Seeing thou art mortal, mind those things that are mortal.

3. Linque metum lethi, nam stultum est in omni tempore
Leave the fear of death, for it is a foolish thing at all times.

Dum metuis mortem, dimittere gaudia vitæ.

Whilst thou fearest death, to loose the pleasures of life.

4. Noli iratus contendere de incerta re. *(thing.)*

Do thou not, being angry, contend about an uncertain

Ira impedit animum, ne possit cernere verum.

Anger hindreth the mind that it cannot discern the truth.

5. Fac sumptum propere cùm res ipsa desiderat.

Bestow cost readily, when the thing it self requireth.

Etenim aliquid est dandum, cùm tempus aut res postulat.

For something is to be given, when time or occasion requireth.

6. Fugito quod est nimium, memento gaudere parvo.

Avoid what is too much, remember to delight in a little;

Puppis est mage tuta, quæ fertur modico flumine.

The Ship is more safe which is carried in a little river.

7. Memento prudens celare socios quod pudeat.

*Remember wisely to conceal from thy fellows that whereof
thou mayst be ashamed.*

Ne plures culpent id quod displicet tibi uni.

Lest many blame that which dislikes thee alone.

8. Nolo putes pravos homines lucrari peccata.

*I will not that thou shouldst think that wicked men do gain
by their sins.*

Peccata latent temporibus, & patent tempore.

Sins lie hid for a time, and they appear in time.

9. Noli contemnere vires exigui corporis.

Do not contemn the strength of a little body.

Pollet consilio, cui natura negavit vim.

He excels in wisdom, to whom nature hath denied strength.

10. Cede tempore, quem scieris non esse parem tibi:

Yield in time to him whom thou knowest is not equal for thee.

1. Sæpe videmus victorem superari à victo. *(Party.)*

We often see the conqueror to be overcome by the conquered.

11. Noli contendere verbis adversus notum:

Do not contend in words against an acquaintance.

Maxima

Cato construed Grammatically. 59

Maxima lis interdum crescit minimis verbis.

The greatest controversie sometimes groweth from least

12. **Noli perquirere sorte quid Deus intendat.** (words.

Do not inquire by lot what God intendeth.

Ipse deliberat, sine te, quid statuatur de te.

He deliberateth without thee, what he resolves concerning

13. **Memento vitare invidiam nimio cultu;** (thee.

Remember to avoid envy, for too much goodness;

Quæ si non lædat, tamen molestum sufferre est hanc.

Which though it hurt thee not, yet it is a troublesome thing to bear this.

14. **Esto forti animo cum sis inique damnatus.**

Be of good courage when thou art unjustly condemned.

Nemo gaudet diu, qui vincit iniquo iudice.

No man joyeth long who getteth the better by a corrupt Judge.

15. **Noli referre maledicta litis præterita.**

Do not rehearse the railing words of a contention past.

Est malorum, meminisse iram post inimicitias.

It is the property of wicked men to remember anger after falling out.

16. **Nec ipse collaudes te, nec culpaveris te;**

Neither do thou thyself praise thyself, nor blame thy self.

Stulti faciunt hoc, quos inanis gloria vexat.

Fools do this, whom vain-glory vexeth.

17. **Utere modicè quæsitis, dum sumptus abundat.**

Use sparingly goods gotten, whilst gettings abound.

Quod partum est longo tempore, labitur exiguo.

That which is gotten in a long time, consumeth in a little time.

18. **Esto insipiens, cum tempus aut res postulat.**

Be (like) a fool, when time or occasion requireth.

Est summa prudentia simulare stultitiam loco.

It is the greatest discretion to counterfeit folly upon occasion.

19. **Fugito luxuriam, simul & memento vitare.**

Avoid prodigality, and also remember to avoid.

Crimen avaritiæ, nam sunt contraria famæ.

The crime of covetousness, for they are contrary to good report.

20. **Nolito credere semper referenti quædam.**

Do not believe one that always telleth some (news.)

60 Cato construed Grammatically.

Exigua fides est tribuenda iis qui loquuntur multa.

21. *Small credit is to be given to those that speak many words.*

Tu noli ignoscere tibi quod peccas potu.

Do not thou pardon thy self that thou offendest in drink :

Nam est nullum crimen vini, sed culpa bibentis.

For it is not the fault of the wine, but of the drinker.

22. Committe arcanum consilium tacito sodali.

Commit thy secret counsel to thy close companion.

Committe auxilium corporis fideli medico.

Commit the cure of thy body to a faithful Physician.

23. Noli ferre molestè indignos successus :

Do not thou take ill unworthy successes :

Fortuna indulget malis, ut posset lædere.

Fortune pampereth evil men, that she may hurt them.

24. Prospice, hos casus esse ferendos, qui veniunt.

Foresee, that these chances are to be endured, which fall out :

Nam quicquid prævideris antè, lædit leviùs.

For whatsoever thou shalt foresee before, hurteth less.

25. Noli submittere animum in adversis rebus.

Do not let down thy courage in adversity.

Retine spem : spes una nec relinquit hominem morte.

Retain hope ; hope onely doth not leave a man in Death.

26. Noli dimittere rem quam noscis aptam tibi.

Do not let slip any thing which thou knowest fit for thee :

Occasio est calva post, fronte capillatâ.

Opportunity is bald behind, with a bushy Forehead.

27. Specta quod sequitur que videto quod imminet antè.

Look at that which followeth, and see that which is ready to come before.

Imitare illum Deum, qui spectat utramque partem.

Imitate that God which looketh $\left\{ \begin{array}{l} \text{at both sides.} \\ \text{both ways.} \end{array} \right.$

28. Ut valeas fortior, esto interdum parcius :

That thou maist be strong, be sometimes more sparing.

Pauca debentur voluptati, plura saluti.

Few things are due to pleasure (but) more to health.

26. Unus nunquam contempseris iudicium populi ;

Being (but) one, never slight the judgment of the people :

Ne

Cato construed Grammatically. 61.

Ne placeas nulli, dum vis contemnere multos.

Lest thou please none, whilst thou wilt scorn many.

30. Sit tibi cura salutis præcipue, quod primum est.

Have thou a care of thy health especially, which is the main thing.

Cùm sis causa doloris tibi, nec culpes tempora.

When thou art a cause of sorrow to thy self, nor blame the times.

31. Ne cures somnia, nam mens humana sperans,

Do not heed dreams, for mans mind hoping,

Cernit id ipsum per somnum, quod optat cum vigilat.

Seeth that very thing in sleep, which it desireth when it is awake.

LIB. III.

LECTOR, quicumque velis, cognoscere hoc carmen.

Reader, whosoever wouldst know this Poem,

Feres hæc præcepta, quæ sunt gratissima vitæ.

Thou must bear (away) these precepts, which are very profitable for ones life.

Instrue animam præceptis, nec cesses discere :

Furnish thy mind with precepts, and cease not to learn :

Nam vita est quasi imago mortis sine doctrinâ.

For life is as it were the image of death without learning.

Feres multa commoda ; sin autem spreveris illud,

Thou shalt bear away much benefit ; but if thou neglect it,

Ipse non neglexeris me scriptorem sed te.

Thou shalt not neglect me the writer, but thy self.

1. **N**E cures verba malorum, cum vivas rectè.

Regard not the words of ill men, when thou livest well.

Non est nostri arbitrii quid quisque loquatur,

It is not in our power what any one may say,

2. Productus testis, celato crimen amici,

Being produced as a witness, conceal the fault of thy friend,

62 Cato construed Grammatically.

Quantumcunque potes, tamen pudore salvo ante.

As much as thou canst, yet { *thy honour being safe before,*
saving thy credit first.

3. Memento cavere blandos, que blāfos sermones :

Remember to take heed of fawning and lissing speeches.

Simplicitas veri est sana, fraus loquendi est ficta.

The simplicity of Truth is sound, { *deceit of speech is feigned.*
deceitful speech is feigned.

4. Fugito segnitiam, quæ fertur ignavia vitæ ;

Avoid slothfulness, which is called laziness of life ;

Nam cum animus languet, inertia consumit corpus.

For when the mind is lazy, laziness consumeth the body.

5. Interdum interpone gaudia tuis curis.

Sometimes interpose joys with thy cares.

Ut possis sufferre quemvis laborem animo.

That thou maist endure any labour in thy mind.

6. Ne unquam carperis dictum aut factum alterius,

Do not at any time carp at the saying or doing of another.

Ne alter derideat te simili exemplo.

Lest another jeer thee by the like example.

7. Serva augendo quæ suprema fors dederit tibi.

Save in increasing those things which the last will hath granted thee.

Notata tabulis ; ne sis quem fama loquatur.

Being set down in the { *lest thou beest he whom reports*
Will, { *may talk of.*
lest thou beest he whom folk may
talk on.

8. Cum divitiæ superant tibi in fine senectæ,

When riches abound to thee in the end of thy old age,

Facito vivas munificus, non parvus amicis.

See thou live munificent, not sparing to thy friends.

9. Dominus nè despice utile consilium servi.

Thou being a master, don't despise the good counsel of thy

Temperis unquam sensum nullius, si prodest. (servant.

Despise not at any time the opinion of any man, if it be good.

Cato construed Grammatically. 63

10. Si non est rebus & in censu quod fuit ante.
If there be not in thymeans and estate what there was before,
 Fac viva contentus eo quod tempora prabent.
See thou live content with that which the times afford.
11. Fuge nè ducas uxorem sub nomine dotis.
Beware that thou marry not a wife for her portion sake ;
 Nec velis retinere, si coeperit esse molesta.
And desire not to keep her if she begin to be troubesome.
12. Disce exemplo multorum quæ facta sequaris.
Learn by the example of many what deeds thou maist follow,
 Quæ fugias ; vita aliena est magistra nobis.
And what thou maist shun ; another mans life is a mistress to
13. Tentes id quod potes, ne pressus pondere operis. (us.
Attempt that which thou art able to do, lest being pressed
with the weight of the work.
 Labor succumbat, & relinquo tentata frustra.
Thy labour fail, and thou leave the things attempted in vain.
41. Nolito tacere quod nōsti haud recte factum.
Do not thou conceal what thou knowest is not well done.
 Ne videare tacendo velle imitari malos.
Lest thou seem by concealing to be willing to imitate bad men.
15. Rogato auxilium judicis sub iniqua lege ;
Intreat the aid of the Judge under a harsh law.
 Etiam leges ipsæ cupiunt ut regantur jure.
Even the laws themselves desire that they maybe ruled by right
16. Memento ferre patienter quod pateris merito.
Remember to bear patiently what thou sufferest deservedly.
 Que cū sis reus tibi, damna ipsum, te iudice.
And when thou art guilty (to thyself) condemn (thy) self,
thou (thy self) being the Judge.
17. Facito legas multa perlectis, perlege multa.
See thou read many things, when these are read over, read
over many things ;
 Nam poetæ canunt miranda, sed non credenda.
For Poets sing strange things, but not to be believed.
18. Fac sis modestus sermone inter convivas.
See thou beest modest in thy talk amongst strangers.

64 Cato construed Grammatically.

Ne dicare loquax dum vis haberi urbanus,
*Lest thou be called talkative, whilst thou art willing to be
 accounted mannerly.*

19. Noli tu timere verba iratæ conjugis,
Do not fear the words of thy angry wife,
 Nam scæmina struit insidias lacrymis, dum plorat,
For a woman layeth snares with her tears, whilst she weepeth.

20. Uttere quælitis, sed ne videaris abuti :
Use (goods) gotten, but seem not to abuse them:
 Qui consumunt sua, sequentur aliena cum deest.
*They that waste their own goods, will follow other mens,
 when they want.*

21. Fac proponas tibi, mortem non esse timendam ;
See thou propound to thy self, that death is not to be feared ;
 Quæ si non est bona, tamen illa est finis malorum.
Which if it be not good, yet is it the end of evils.

22. Memento ferre linguam uxoris si frugi est. (housewife.
Remember to endure thy wives tongue, if she be a good
 Namque est malum velle pati nil, nec posse tacere.
*For it is a bad thing to be willing to suffer nothing, and not
 to be able to keep silence.*

23. Dilige charos parentes non ægra pietate.
Love thy dear parents with an unconstrained love ;
 Nec offendas matrem, dum vis esse bonus parenti ;
*And offend not thy mother, whilst thou art willing to be
 dutiful to thy Father.*

LIB. IV.

Quicumque cupis traducere securam vitam,
Whosoever desireth to lead a quiet life.
 Nec animum hære vitiis quæ obsunt moribus :
And not to have thy mind stick in vices which hurt man.
 Memento hæc præcepta semper relegenda tibi. (ners)
Remember these precepts (are) always to be read by thee.

Invenies

Cato construed Grammatically. 65

Invenies aliquid, in quo utare te magistro.

*Thou shalt find something, in which thou maist use thy self
(as master.)*

i. e. thou mayst be thine own teacher, or, learn to order thyself.

1. **D**espice divitias, si vis esse beatus animo;
Scorn riches, if thou wilt be happy in mind;
Quas qui suspiciunt, semper avari mendicant.
*Which they that gaze upon, being always covetous, live
beggarly.*
2. Commoda naturæ deerunt tibi nullo tempore,
The benefits of nature will be wanting to thee at no time.
Si fueris contentus eo quod usus postulat.
If thou shalt be content with that which need requireth.
3. Cum sis iacutus, nec gubernes rem ratione.
*When thou wert unwary, and dost not govern thy estate
with discretion,*
Noli dicere fortunam cæcam, quæ non est.
Do not call fortune blind, which is not.
4. Dilige denarium, sed dilige formam parcè,
Love the penny, but love (its) stamp sparingly.
Quam nemo sanctus, nec honestus, captat habere.
Which no holy, nor honest man, coveteth to have.
5. Cum fueris locuples, memento curare corpus.
When thou shalt be rich, remember to look to thy body.
Æger dives habet nummos, sed non habet ipsum.
A sick rich man hath money, but he hath not himself.
6. Cum discens aliquando tuleris verbera magistri.
*Seeing when thou learneest, thou sometimes endurest the
jerks of thy master.*
Fer imperium patris, cum exit in iram verbis.
*Endure the command of (thy) Father, when he groweth
angry in words.*
7. Age res quæ profunt, rursus memento vitare,
Do things that profit, again remember to shun things,
In quibus inest error, nec est certa spes laboris.
*In which there is a mistake, and there is no certain hope
(of requital) of labour.*

66 Cato construed Grammatically.

8. Concede gratis roganti, quod potes donare.
Grant freely to him that asketh thee, that which thou canst give.
 Nam est in parte lucrorum, fecisse rectè bonis.
For it is in part of gains to have done well to good men.
9. Discute confestim quid sit quod suspectum est tibi.
Examine it presently what it is which is suspected to thee.
 Namque solent nocere quæ sunt neglecta primo.
For these things use to hurt, which are neglected at first.
10. Cum damnosa voluptas Veneris detineat te.
When the hurtful pleasure of lechery detaineth thee.
 Noli indulgere gulæ, quæ est amica ventris:
Do not pamper gluttony, which is a friend of the bellies.
11. Cum proponas tibi timere cuncta animalia,
When thou resolvest with thy self to fear all living Creatures
 Præcipio tibi unum hominem esse timendum plus.
I warn thee that only man is to be feared more.
12. Cum prævalidæ vires fuerint tibi in corpore:
When thou shalt have able strength in body,
 Fac sapias, sic tu poteris haberi vir fortis.
See thou best wise, so thou maist be accounted a gallant man.
13. Petitо auxilium à notis, si forte laboras.
Desire help of thy acquaintance, if perhaps thou art in trouble.
 Nec quisquam melior medicus, quam fidus amicus.
There is not any better Physician than a faithful friend.
14. Cur víctima moritur pro te, cum ipse sis nocens?
Why doth a beast sacrificed die for thee, when thou thy self art faulty?
 Est stultitia sperare salutem morte alterius.
It is a folly to hope for salvation by the death of another.
15. Cum quæris tibi vel socium, vel fidum amicum.
When thou seekest for thy self either a companion, or a faithful friend.
 Non fortuna, sed vita hominis est petenda tibi.
Not the fortune, but the life of man is to be enquired after by thee.

Uttere

Cato construed Grammatically. 67

16. Utere opibus quæsitis, fuge nomen avari.
Make use of thy wealth gotten, avoid the name of a covetous man.
 Quid divitiæ profunt tibi, si abundas pauper?
What do riches profit thee, if thou hast abundance and art poor?
17. Si cupis servare honestam famam, dum vivis. (poor?)
If thou desirest to keep an honest name, whilst thou livest.
 Fac fugias animo quæ sunt mala gaudia vitæ.
See that thou shun with thy mind those things that are the wicked pleasures of Life.
18. Cum sapias animo, noli irridere senectam.
When thou art wise in mind, do not thou mock old age:
 Nam quicumque senex, puerilis sensus est in illo.
For whosoever is old, a childish understanding is in him.
19. Disce aliquid, nam cum fortuna recedit subito,
Learn something, for when fortune goes back on a sudden,
 Ars remanet que non unquam deserit vitam hominis.
Skill remaineth, and never forsaketh the life of man.
20. Tacitus prospicito omnia quæ quisque loquatur.
Keep silence, consider all things, which any one saith,
 Sermo & celat mores hominum, & idem indicat.
Speech both conceals the manners of men, and the same discovers them.
21. Exerce studium quamvis perceperis artem.
Use study, though thou understand the Art.
 Ut cura adjuvat ingenium, sic & manus usum.
As care helpeth the wit, so also the hand helpeth use.
22. Ne multum cures, tempora lethi venturi.
Do not much care for the time of death to come.
 Is non timet mortem, qui scit contemnere vitam.
He doth not fear death, who knoweth to contemn life.
23. Disce, sed à doctis; ipse doceto indoctos;
Learn, but of them that are learned; do thou thy self teach the unlearned.
 Etenim doctrina bonarum rerum est propaganda.
For the doctrine of good things is to be propagated.
24. Bibe hoc quod prodest, si tu vis vivere sanus.
Drink that which may do thee good, if thou wilt live in health.

Voluptas

68 Cato construed Grammatically.

Voluptas est quandoque causa mali morbi homini.

Pleasure is sometimes a cause of an ill disease to a man.

25. Quodcunque laudaris palam, quodcunque probaris.

Whatsoever thou shalt have praised openly, (or) whatsoever thou shalt have allowed,

Vide ne damnes hoc rursus crimine levitatis.

See thou dost not condemn this again through the fault of lightness.

26. Tranquillis rebus caveto quæ sunt adversa.

In prosperity beware of things that are adverse.

Rursus memento sperare melius adversis.

Again remember to hope better in adversity.

27. Ne cesses discere, sapientia crescit curâ

Cease not to learn, wisdom increaseth by care,

Rara prudentia datur longo usu temporis.

Rare Wisdom is given by long use of time.

28. Laudato parce; nam una dies monstrabit.

Praise sparingly; for one day will shew.

Qualis amicus fuerit, quem tu sæpe probaris.

What a friend he hath been, whom thou hast often commended.

29. Ne pudeat, velle te doceri quæ nescieris;

Be not ashamed, to be willing that thou beest taught what things thou knowest not;

Est laus scire aliquid; est pudor velle discere nil.

It is a commendation to know something; it is a shame to be willing to learn nothing.

30. Cum lis & voluptas est juncta Venere & Baccho;

Seeing contention and pleasure is joynd with Venery and Wine.

Complectere animo quod lautum est, sed fuge lites.

Embrace in thy mind that which is pleasant, but avoid the Contentions.

31. Memento vitare demissos animo, ac tacitos.

Remember to avoid men of a sullen disposition, and silent.

Unda forsan latet altius quàm flumen est placidum.

The water perhaps is deeper where the River is calm.

32. Cum fortuna tuarum rerum displiceat tibi.

When the fortune of thy means disliketh thee.

Spesla

Cato construed Grammatically. 69

Spec̃ta alterius quo discrimine sis peior.

Look at another man (and) in what difference thou art worse.

33. *Tenta id quod potes, nam est multò tutius
Attempt that which thou canst do, for it is much safer
Carpere litus remis, quàm tendere velum in altum.
To keep near the shoar with Oars, than to hoist up the sail
into the deep.*

34. *Noli pravè contendere contra justum hominem ;
Do not maliciously contend against a just man ;
Enim Deus semper ulciscitur injustas iras.
For God doth always revenge unjust contentions.*

35. *Opibus ereptis, noli tu flere querendo ;
When thy wealth is taken away, do not weep in complaining ;
Sed potiùs gaude, si contingit tibi habere.
But rather rejoyce, if it befall thee to have wealth.*

36. *Est gravis jactura amittere quæ sunt damnis :
It is a grievous loss to lose what we have by mishaps.
Sunt quædam quæ decet amicum ferre patienter.
There be some (mishaps) which it becometh a friend to bear*

37. *Noli promittere tibi longa tempora vitæ : (patiently).
Do not promise to thy self long time of life.
Quocunque ingrederis, mors umbra corporis sequitur.
Which way soever thou goest, death the shadow of the body
followeth.*

38. *Placa deum thure, sine vitulum crescat aratro :
Pacifie God with frankincense, suffer the calf to grow for the
Ne credas placare Deum dum litatur cæde. (plough :
Do not think to appease God, whilst thou sacrificest with
slaughter.*

39. *Læsus cede locum fortunæ, cede potenti ;
Being hurt give place to fortune, give place to a great man ;
Qui potuit lædere, aliquando valebit prodesse.
He that could hurt will sometimes be able to do good.*

40. *Ipsè castiga te subinde, cum peccaris quid ;
Do thou chastise thy self forthwith, when thou hast offended
in any thing.*

Dum sanas vulnera, dolor est medicina doloris.

Whilst thou healest wounds, smart is the remedy of smart.

41. *Nunquam*

70 Cato construed Grammatically.

41. Nunquam damnâris amicum post longum tempus :
Never condemn thy friend after a long time :
 Mutavit mores, sed memento prima pignora.
He hath changed his manners, but remember the first pledges.
42. Quò sis mage gratior, officiis esto charior. (*indeared.*
That thou maist be the more pleasing in thy service, be the more
 Ne subeas nomen, quod dicitur. Officiperda.
Lest thou undergo the name which is called a thankless person
43. Suspectus caveas, ne sis miser omnibus horis.
Being suspected, take heed thou beest not miserable every
 Nam mors est aptissima timidis & suspectis. (*hour.*
For Death is most fit for fearful and suspected persons.
44. Cum mercatus fueris servos in proprios usus.
When thou shalt have bought slaves for thine own use,
 Et dicas famulos tamen memento esse homines.
And call'st them servants, yet remember they are men.
45. Prima occasio est capienda tibi quam primum.
The first occasion is to be taken by thee as soon as can be ;
 Ne quæras rursus quæ neglexeris jam antè.
Lest thou seek again what thou hast neglected afore.
46. Noli gaudere repentinâ morte malorum.
Do not rejoyce at the sudden death of evil men.
 Obeunt felices, quorum vita est sine crimine.
They die happy whose life is without fault.
47. Cum sit tibi conjux, nec res, & fama laboreat,
When thou hast a Wife, and no means, and her name is
 Ducas inimicum nomen amici vitandum. (*suspected.*
Think that the hurtful name of a friend is to be avoided.
48. Cum contingat tibi cognoscere multa studio,
When it befalls thee to know many things by study,
 Par discas multa, & vites nescire doceri. (*taught.*
See thou learn many things, and shun not to know to be
49. Miraris me scribere versus nudis verbis ?
Dost thou wonder that I write verses in bare words.
 Brevisitas sensus fecit conjungere hos binos ;
The shortness of the sense made me joyn these verses two and
together.



Inc'